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Editorial Introduction

by Captain Stephen Court

Greetings in Jesus' name, friends. Thanks for frequenting the Journal of Aggressive Christianity over the past seven years. We appreciate your patronage. If you've not been around that long, you can catch up with our comprehensive archives...

Issue #45 is riding on the provocative waves of WOMEN IN THE WAR (#44). While lacking an official focus, this issue addresses a few different topics that have been raised in JAC and in the armybarmy blog over the last little while.

So, Andrew Bale in England midrases on General William Booth's holiness imperative in THE PAST IS GOOD. It all comes down to holiness for this Movement. You should experience it. And you should preach it.

Then, directly following up on our last issue, we intend to tick a lot of western Christians off with Brynn Camery-Hoggatt's and Neelson Munn's WILD AT HEART: Essential Reading or "Junk Food of the Soul"? And if that isn't enough, Major JoAnn Shade offers something right out of left field for most of us, in WOMANIST SALVOS.

Jason Pope takes a serious stab at playing out the ramifications of Anthony Castle's big-splash article from a recent JAC (ARE WE A METAPHOR?) in "SALVATION ARMY: A Biblical Basis for Military Metaphor in Restricted-Access Countries". While he disagrees with Castle's main assertion, they share a concern for strategy to closed countries.

In the next section of this issue, Fleur Hodge and Patricia King team up with articles on Glory and Joy (GLORY IN JOHN and THE POWER OF JOY).

Cadet Christopher Footer lets us lift a paper from training college called PRIMITIVE SALVATIONISM: "Warriors in The Army of Salvation; & Soldiers in The Salvation Army", in which he surveys this movement for the casual reader/salvo.

Matthew Champ takes on screamos and bandos in his thoroughly Biblical article WORSHIP WARFARE. Major Bruce Power applies 2 Chronicles 20 to our current situation in COME JOIN OUR ARMY. Andrew Bale breaks down each of the Biblical 'spiritual gifts' in SPIRITUAL GIFTS, an article that expands on a recent armybarmy blog topic. And Cory Harrison asks some serious questions about the trendy 'revolution' slogan in THE REVOLUTION CATCH-PHRASE.

There is enough reading here for awhile. If you wade your way through it, do hit the archives and the armybarmy blog, which is relentlessly consistent, and for which there are archives going back long enough to fill your every free hour for the next couple of months until, unless Jesus returns, we're planning to offer a special interview issue of JAC for #46 at the start of December.

The Past is Good

by Andrew Bale

1 The past is good.

In the following quote, taken from an address delivered at the International Staff Councils 1904, William Booth posed, what was for him, the unthinkable question:

“The past is good — excellent; but will the Army abide or will it be as the morning cloud and the early dew, that melt away and leave no trace behind? Will it be as the bubble which, though it sparkles with glittering hues in the sunlight for a season, soon bursts and is seen no more?... Shall the Salvation Army, the child of our dearest hopes, our fondest dreams, and our deepest devotion, perish after this fashion? What do you say my comrade? What do I say myself? You ask.

The Founder went on to say that he rejected ‘the question as frivolous’. Indeed he saw the question ‘as an aspersion on the devotion and toil’ of Salvationists for it assumed ‘the possibility of their ceasing to live holy lives, loosing their love for souls, ceasing to offer their burning prayers, and stopping the fight in which they glory, for the salvation of their dying fellow men.’

In one sense the Founder’s prophetic optimism has been justified – The Salvation Army is still here. However, even the most loyal supporter, would have to accept that in the western territories at least, it bears very little resemblance to the Army that Booth foresaw. We know that this is true because in the same address the General goes on to describe his vision of a future Salvation Army and it does not look like the organisation which survives today. I am drawing comparisons to the Army in the western world; Booth would be quite at home with much of the Army in the developing world.

In his vision Booth sees four things.

The first is a general picture of a united Army involved in a ‘conflict — a fight — no! More than a fight — a long continued war.’ In which ‘Officers and Soldiers, Senior and Junior, far more enthusiastically inspired, and efficiently skilled than in all the past, all take hearty and earnest part.’

He then describes the work of the Army’s social wing in which he sees ‘the most complete and extended arrangements for the rescue of the drunkard of which the world has ever dreamed.’ He predicts that everywhere there will be “inebriate homes for men, inebriate homes for women’ and that these homes will be ‘a self-sustaining success’ which guarantees the deliverance of ‘thousands — nay, hundreds of thousands’.

He then turns his eyes to the Officers yet to be and he sees ‘a crowd of not less than 100,000 Officers, men and women of all nations, races and tongues, whose business it is to make Salvation known among the multitudes... far beyond anything known at present in quality... and all are favoured with a far superior training to that of their

forerunners who are struggling in the War today.’ He describes the Training College of the future as ‘the World’s University for Training men and women to deal with the universal sins, vices and sufferings of humanity...’

Finally the General’s vision encompasses ‘the Salvation Citadel’ he states that ‘ no city and no neighbourhood of any dimensions — indeed, no village, — can be found without one.’ These ‘Salvation Citadels’ are described as being ‘not only a house of prayer and a Battery of Salvation, but a centre of every conceivable humanising and spiritualising influence and activity... every Citadel is a centre from which proceeds the religious visitation of every house around it, whether occupied by rich or poor, a source of friendship for every sick, friendless and suffering one: a responsible force for the oversight and religious ministrations of every drinking saloon, concert hall, and theatre in the district: a fountain of merciful oversight for every gambling den round about.’

Even someone looking through red, yellow and blue tinted glasses could not fail to perceive that the reality we see around us today falls well short of the Founder’s vision. Booth saw an Army that would grow numerically, professionally and in evangelistic effectiveness:-

Somewhere along the way the old man’s vision has faltered and the reason why can be found in what Booth refused to accept as possible yet which has today become a reality. Booth saw decline and death as unthinkable simply because it could only happen as the direct result of our movement losing four things – four things which were so basic and fundamental to authentic Salvationism that it was quite simply beyond his belief that they could disappear.

Those four essentials of primitive Salvationism were:

- Every soldier living a holy life
- Every soldier possessing a practical love for souls,
- Every soldier offering burning prayers,
- Every soldier actively fighting for the salvation of others.

If we assume that the Army in the western territories is dying then there are two ways we can debate its impending death (based on Booth’s vision) - we can discuss whether or not the essentials listed above have been lost (and to what degree) or we can simply accept Booth’s logic and admit that our current decline is proof of that loss.

There is of course a third option which dismisses Booth’s vision and demands that the Army of today needs to be demolished completely and rebuilt from the ground up. The writer, whilst recognising that such an opinion exists, dismisses it on the grounds that the unique denominational witness God raised the Army up to express still needs to be heard (and seen) by the wider church. The question asked (and answered by this series) is not is the Army dying but can the Army live again? The answer, I believe, is found in how much we value those four essentials.

2 Every soldier living a holy life

William Booth identified 4 essentials he considered to be crucial to the survival and development of the Army. The first of those four essentials is holiness.

It is my firm belief that the rediscovery of practical personal holiness will prove to be the salvation of The Salvation Army. Indeed, if time and space permitted, I think one could build a convincing argument that this is the only Salvation Army essential as the other three are all a direct and natural consequence of holiness.

Let's be honest – in today's Army holiness is hardly ever taught, hardly ever believed and hardly ever lived. Over the years the Army has softened and watered down its definition of holiness and the conclusions of the current doctrine book would be considered vague – even derisory – by Salvationists listening to the founder's predictions in 1904.

For a definition of holiness as it was understood by the Founder you need to go back (probably before the war). What follows is a summary of Holiness as set out in the 1922 Doctrine Book.

“The sanctification of god's people means their separation from sin and their devotion to god. Entire sanctification is complete deliverance from sin, and the devotion of the 'whole being, with all its gifts and capacities, to the love and will of god.'

- The first condition of entire sanctification is conviction; that is, seeing the need for being made holy.
- The second condition of entire sanctification is renunciation; that is, giving up everything opposed to the will of God. Renunciation must be forever, and it must be entire, including everything that is known to be wrong. Everything that seems doubtful, for the Bible shows such to be sinful.
- The third condition of entire sanctification is consecration; That is, the dedication to God of ourselves and all we possess, to live only to please Him and do His will.
- The fourth condition of entire sanctification is faith;
- Assurance of entire sanctification is given by the Holy Spirit.
- Sanctification is the work of God.
- Entire sanctification takes place instantaneously.
- The entirely sanctified are kept only by God.”

If we agree with William that holiness, as described above, is essential to the growth and development of the Army then we must rediscover both the power and the application of personal holiness.

Ask a group of Salvationists under the age of 21 to give you a definition of 'salvation' and most of them could come up with a plausible answer – ask them to define 'holiness' and most of them would struggle to deliver a credible response. Recent Salvation Army

publications (from the 1960's on) have often excelled at saying what holiness isn't without finding the courage to say exactly what it is!

Holiness is not complicated; it is simply the wilful obedience of the greatest commandment - 'Love the Lord your God with all your heart and with all your soul and with your entire mind.' (Matthew 22:37). Holiness is a matter of saying to yourself, the world and the devil I belong to God to be used by him as, when and how he sees fit. Sometimes we confuse holiness with our Christian pilgrimage and therefore see it as a process. God does not accept our 'living sacrifice' piecemeal, he wants it all and he wants it immediately. If we give him 95% of ourselves and knowingly hold back 5% then we are sin – an unrepentant and deliberately disobedient person cannot be saved ('continuance in a state of salvation depends upon continued obedient faith...')

Of course we can only surrender everything according to the knowledge and revelation we have received – what God calls 'all' today' he may identify as 'partial' tomorrow. Ongoing revelation may be a process but holiness can only ever be an instant transaction. Of course such an entire consecration is only made possible by grace and sustained through faithful obedience.

I came across a great quote the other day, I have been unable to find the source but it simply stated that people often say they value what they do but in reality people do what they value. Holiness happens when we value God and his purposes, when we value the lost, when we value time alone with God, when we value Christian fellowship and time with the word. Holiness happens when we value those things not just in an intellectual or emotional way but when we value them in a practical way.

Consecration means obedience to God and obedience to God means a refusal to sin. Some Christians believe that sin is inevitable this side of death. Such a notion would have been quickly dismissed by our pioneers as heresy. Uncomfortable though the thought is our doctrines remind us that our salvation is dependant on our obedience. This is not to say that we earn our salvation, salvation is the free gift of God, what it does say is that wilful disobedience is sin and active Christianity and sin do not mix. Holiness does not protect us from error or stupidity but as long as we remain 'set apart' by the Holy Spirit it does save us from sin completely.

If we want to fulfil God's plans for the Salvation Army then we must once more raise this essential to its proper place within our denominational display cabinet. The Salvation Army is meant to be a holiness movement made up of fully consecrated warriors who, by the grace of God, have gone on their way determined to 'sin no more'.

William Booth said in a letter written October 10, 1886:

"Bramwell wrote to me last week, saying that it is the experiential realization and definite teaching of the blessing of Holiness that alone can make us different from the other organizations around us. I say Amen. And only this, it seems to me can justify us in having any separate existence at all."

The good news is that holiness is not shunned by contemporary Salvationists it is simply something that they are largely unaware of. Let's teach it, let's live it, let's enjoy it for without it 'none shall see the Lord.'

3. Every soldier possessing a practical love for souls,

The average Salvation Army Officer in the western territories no longer has any real confidence in the ability of the gospel to save a man instantly. Ouch! I can already feel the rotten tomatoes and brickbats coming my way – but let us be completely honest with ourselves. Imagine the scene, an inebriated man staggers into the hall demanding material help – what do we do? Do we:-

- A) Immediately fall to our knees, clasping their hand and start pleading for their soul.
- B) Ask them to come back tomorrow and then start ringing round trying to secure funding so that they can go through detox.
- C) Give them a food parcel
- D) Give them a travel voucher out of our city so that they become somebody else's problem.

We do not direct such people to the mercy seat as readily as we ought to because we no longer think that their Salvation is either, necessary or likely. Although all Salvationists and Salvation Army Officers have signed up to the Doctrines many of them no longer believe in judgement or hell and as a result do not see their own Salvation or that of others as important. Keith Green sums it up so much better than I can!

*Do you see, do you see all the people sinking down
Don't you care, don't you care are you gonna let them drown
How can you be so numb not to care if they come
You close your eyes and pretend the job's done*

*"Oh bless me lord, bless me Lord" you know it's all I ever hear
No one aches, no one hurts, no one even sheds one tear
But He cries, He weeps, He bleeds and He cares for you needs
And you just lay back and keep soaking it in
Oh can't you see it's such a sin*

*'Cause He brings people to you door and you turn them away
As you smile and say "God bless you, be at peace"
And all heaven just weeps 'Cause Jesus came to you door
And you've left him out on the streets.*

If we want the Army to survive and grow it isn't going to happen unless we all have a love for souls and it is abundantly obvious that our passion for the lost is on the wane.

How do we get a love for souls? Well first of all it helps to be saved and to fully understand that we are saved. It also helps to recognise what we are saved from, what we are saved to, and that our salvation is the result of God's love and mercy. We also need to believe that the salvation we enjoy is as readily available to others. Where does a love for souls come from? It comes from a natural desire to share with other people that 'life in all its fullness' which has so radically altered and improved our own lives. A man cured from a hitherto incurable disease will automatically point any other sufferer he meets towards the cure. In the same way a truly saved Salvationist will naturally possess a love for souls.

Some argue that our earliest converts were familiar with the teachings of the bible and that society generally accepted the bible as true. Proponents of this theory would argue that if a Salvationist in 1880 confronted a sinner for long enough with the gospel the inevitable result would be repentance. This theory is well passed its sell by date and in desperate need of dismissal. Many of the Army's earliest converts had experienced no contact with any kind of religious education whatsoever, many of them were unable to read or write and were accurately identified by the Army as belonging to an un-churched underclass. The gospel preached and the methods used in reality were no more culturally relevant to the un-churched masses then as might be the case today. The truth is that the gospel has never been culturally relevant – this was true when Judaic monotheistic Christians tried to convert polytheistic Greeks and Romans in the first century and it remains so today.

Our need is not to make the gospel (nor the Army) culturally relevant but to simply recognise the relevance of the gospel full stop. The world needs Jesus, sinners need Jesus and it is the responsibility (and ought to be the natural desire) of the Salvationist to go after them. Without judgement, without hell, without heaven the Salvation Army is indeed redundant. We were raised up to be a mission engaged in the active redemption of the lost – quite literally plucking souls from the fires of hell. Take away man's universal need for salvation, take away the urgency of our evangelism and we become like a hospital without patients or worse - Doctors without a cure.

In order to rediscover this essential our soldiers once again need to become 'saved to save'. Collectively The Salvation Army needs to become a living corporate testimony to both the need for and the efficacy of Salvation. The truth is that not 'one' but millions of souls 'remain without the light of God' and God still requires an Army to go and fight for them.

*O is not the Christ 'midst the crowd of today
Whose questioning cries do not cease?
And will he not show to the hearts that would know
The things that belong to their peace?
But how shall they hear if the preacher forbear
Or lack in compassionate zeal?
Or how shall hearts move with the Master's own love,*

Without his anointing and seal?

In George Scott Railton's book "Heathen England" printed in 1877, the old warrior expounding the value of open-air evangelism is asked "How many are considered necessary to undertake a procession?" – Railton's response – 'One!'

4. Every soldier offering burning prayers

The following quote, taken from the same series of addresses (initially delivered to Staff Officers in 1904 by William Booth) on which this series is based, gives us Booth's take on prayer (his pragmatic common sense, powers of observation and wisdom never cease to amaze.)

"It seems to me... that there are several kinds of praying:-

One man prays to man. That is – he prays for the approval of those about him. He wants them to think well of him and his performance. He prays for the information, or comfort, or benefit of those for whom he prays, and whose benefit he seeks, and to whom he wishes to do good. Still, it is prayer to man, and there is no attempt to get anything from God in it. That is not aggressive prayer.

Another man prays to himself. He prays to his own mind. His performance is an intellectual exercise, and if he thinks he has made a well-sounding prayer he is content. There is no attempt to influence the mind of God, or to get anything from God. At best, it is like stagnant water.

Another, prays into space, as it were. He opens his mouth, and utters a sentence. This sentence calls up another; and on he goes, until he has gone his round, or occupied as much time as he considers necessary, and then he says 'Amen.' He may have good and earnest desires in all this, and the thing may sound rather fine, but you cannot call that aggressive prayer. It is more like sounding brass.

Another man fixes his mind upon the thing he wants, and the God to whom he has come for it. He seizes the opportunity to ask God for it, and believes that He hears his request. There is something likely to follow such an appeal."

If you ask the average Salvationist how much, on a scale of one to ten, (1 being high) they value prayer most would respond with 'one'. If they were then asked to share how much time they devoted to prayer it is unlikely that they would be willing to provide a candid answer. As with holiness we are in danger of losing almost completely our unique call as a movement to 'aggressive prayer'.

The Salvation Army was birthed in 'aggressive prayer'. This is the kind of intercession that mirrors the struggle of Jacob when he wrestled with God. It is intercession that believes, that expects, that demands in faith. It is the kind of 'importune' prayer that Christ described in the parable in Luke 11:5-8 which is almost improper or rude in its

urgency. It is the type of prayer that often continues into the early hours of the morning or goes without sleep completely, it is often accompanied by fasting and repentance.

Booth described such intense intercession as 'burning prayers' and such prayers are the fuel of The Salvation Army. Once upon a time the meeting (whether it focussed on salvation or holiness) was merely the appetiser with the main course being the prayer meeting. The notion of a prayer meeting following the main meeting is all but lost from the contemporary Salvation Army. Indeed the most one can expect today is a hastily cobbled together appeal tagged onto the end of the meeting - sometimes nothing more than the selection of a quieter or more reflective song and sometimes not even that. How many times have we sat in meetings and sensed the readiness of souls to convert or consecrate yet no opportunity has been given.

How can we rescue sinners and see saints regenerated without 'aggressive prayer'. If we are to 'Tread all the powers of darkness down and win the well-fought day' if as an Army we are going to go on from 'strength to strength' then we are going to have to 'wrestle and fight and pray'

The following extract from the Newcastle Daily Chronicle, Wednesday 21st May 1879 describes the practice, purpose and result of such prayer:

"Several figures are bent double near the platform, groaning and wringing their hands... Penitents! Are these penitents who kneel on the form and wring their hands? Or are they persons struck with the contagion of over-wrought enthusiasm?"

Half a-dozen crop-headed youths are praying vociferously, with their faces towards me. Did I say praying? It was vociferous shouting, with closed eyes. Their bodies sway to and fro; their hands are lifted, and brought down again with a thump on the form; they contort themselves as if they were in acute agony.

The converts retire to their seats with red faces. Let us follow one of them. He is a broad-faced, shock-headed youth, of about twenty. A few minutes since, he was foaming out of a well-developed mouth. Now he is dancing about the floor, shouting "hallelujah" and wringing the hands of all those who will yield their arm to him. Anon he will mount one of the forms, and shout his experience into the middle of a hubbub which condemns him to remain unheard. Then he will waltz round again, alternately laugh and cry, and go through a new course of hand-shaking. He has in fact been converted."

If we are to survive and prosper as an Army it will be on the back of our 'burning prayers'. Let the true Salvationist wheedle out those prayers made to man, to ourselves or worse spoken into space and let him fix his "mind upon the thing he wants, and the God to whom he has come for it.' Let him 'seize the opportunity to ask God for it, and believe that He hears his request.'" For as the Founder reminds us "There is something likely to follow such an appeal."

5. Every soldier actively fighting for the salvation of others

“But the victory which above all others we prize, in the open air as well as elsewhere, is the salvation of souls on the spot. We constantly invite seekers of salvation to come and kneel down in the midst of our ring before everybody, to plead for mercy. And, thank God! The invitation has very often met with a hearty response” so said George Scott Railton in his famous Salvation Army apologetic ‘Heathen England’.

God raised up The Salvation Army to save souls, if our evangelistic methods do not deliver the maximum number of converts in the minimum amount of time they we are failing our calling. First and foremost we should be constantly engaged in battling for the Salvation of the world.

Like any other Army engaged in active conflict we must dedicate every available resource towards the front line. Our troops must be armed, trained, led, deployed, fed, nursed (when wounded fighting) and when caught by the enemy rescued. In short we have to be engaged at all levels in fighting for the salvation of others. This practical and sacrificial commitment to battle is the fourth essential outlined by Booth in his vision of the future and like the first three it is largely lacking in our modern movement.

An 1878 advertisement for Salvation Army Officers asked the following to apply:

“Men and women of God, anxious to devote their lives to the work of saving souls... who can talk to a crowd of people... so as to wound sinners hearts; who can lead a godly band of men and women to do anything likely to win souls.”

Conversely the same advert requested that the following need not apply:

“Those who do not think they can be expected to exhaust all their strength in labouring day and night to save souls.”

As the song says ‘Salvation is our motto’ and so it needs to be. Our very name ought to prove to even the most sceptical doubter what God intended our main occupation to be.

In the quote that opened this series William Booth foresaw “‘a conflict — a fight — no! More than a fight — a long continued war.’ In which ‘Officers and Soldiers, Senior and Junior, far more enthusiastically inspired, and efficiently skilled than in all the past, all take hearty and earnest part.’

If holy living, a love for the lost and intense intercession are essentials of Salvationism how much more is the requirement that every part of our structure, every resource, every covenanted soldier and Officer is spent in the salvation of the world.

If we take an un-blinkered look at ourselves – warts and all – we will see that much of what keeps us busy is evangelically unproductive. We have plenty of coffee shops that provide a secure environment for elderly shoppers to chat, we have a surfeit of charity

shops where people can grab a bargain, and we have a host of various clubs and fellowships which entertain the saints but very little in the way of militant evangelism. Now there is nothing wrong with service rendered in love which does not seek to save but simply to help and support – but we need to remember that as important as such service is it is not our *raison d'être*.

In his book 'Lost Prophets' Commissioner Brengle described what he thought would become of the Army if 'love leaked out', does the following picture describe with any accuracy the Army of 2006:

"We may still house the homeless, dole out food to the hungry, punctiliously perform our routine work, but the mighty ministry of the Spirit will no longer be our glory. Our musicians will play meticulously; our Songsters will revel in the artistry of song that tickles the ear, but leaves the heart cold and hard. Our Officers will make broad their phylacteries and hob-nob with mayors and councilmen and be greeted in the market-place, but God will not be among us. We shall still recruit our ranks and supply our Training Garrisons with Cadets from among our own Young People, but we shall cease to be saviours of the lost sheep that have no shepherd."

If I have a useful tool that no longer functions then I try and repair it, if the damage is irreparable then I throw it away – or to use a biblical metaphor – if I dig a trench around my vine and water it but it continues to produce no fruit then I cut it down and throw it on the fire (Luke 13:6-9)

God raised up The Salvation Army because he needed a militant company of covenanted warriors who were totally consecrated to him and completely devoted to the evangelism of the lost. He still needs such a tool – indeed his need is greater today than it has ever been. He doesn't need another church – café, community or otherwise he needs an Army. If the Army is to survive and grow then it needs to find the self confidence to be itself. The Army cannot love the lost until it loves itself and is completely happy with the calling that God has bestowed upon it.

In the words of a somewhat antiquated panel game it is time for the real Salvation Army to stand up. God is checking the fuse, oiling the motor and hoping that his beloved tool will spring to life – if it doesn't he'll throw it away and simply create a new one.

Last year I attended the British Congress. The evening meeting on the Sunday was excellent. A good sermon was followed by a lengthy and fruitful prayer meeting culminated in many decisions. I left the auditorium optimistic and upbeat. As I made my way through the throng to the exit an African officer resplendent in his stand up collar white uniform approached me – to this day I don't know who he was? He embraced me – indeed he lifted me off the floor! He looked me in the eye and said "Don't worry brother, the revival is coming, it wont always be like this; the revival is coming!"

*Fill us with thy Holy Spirit;
Make our soldiers white as snow;*

*Save the world through Jesus' merit,
Satan's kingdom overthrow.
Bless our Army! Bless our Army!
Send us where we ought to go.*

Wild at Heart: Essential Reading or 'Junk Food of the Soul'?

by Brynn Camery-Hoggat & Neelson Munn

It seems a discussion of masculinity can scarcely commence at Gordon College without mention of John Eldredge's *Wild at Heart*, a book enthusiastically endorsed by Christians nationwide. Many would agree with writer Charles Swindoll, who calls *Wild at Heart* "the best, most insightful book I have read in at least the last five years." Eldredge's immense popularity, however, must not be allowed to disguise the fact that his suggestions are often incongruent with the teachings of Jesus. Although the author's premise is valid (men are bored with contemporary church life; change must be made in an effort to address this problem), his corollary ideas are both untrue and harmful. Thus, *Wild at Heart* an essentially unhelpful contribution to the thought life of both Gordon College and the church as a whole.

The thesis of *Wild at Heart* is two-fold. First, God has placed within the heart of every man an overpowering desire for three things—"a battle to fight, an adventure to live, and a beauty to rescue." Second, the church is not fulfilling these desires because it fails to discern the true nature of masculinity and defines the ideal Christian man as merely "a Nice Guy." As a result, men are alienated from church life and dismissive of their wives' religiosity. "The church wags its head and wonders why it can't get more men to sign up for its programs," observes Eldredge. "The answer is simply this: We have not invited a man to know and live from his deep heart." The author presents his book as such an invitation.

We would be remiss to ignore the many young Christians whom *Wild at Heart* has inspired to abandon an anemic faith in favor of an adventurous relationship with Jesus. Eldredge urges passion and courage instead of complacency—a message that men in today's church desperately need to hear. Numerous readers testify that Eldredge has challenged them to "fan the flame" of the natural masculinity God intended with the creation of Adam.

But while Eldredge is right to decry the alienation of men from contemporary church life, his solution to this problem is flawed. Indeed, *Wild at Heart* is a book that the integrated Christian ought to object to, for its vision of Godly manhood and womanhood is a specious one at best.

Eldredge's gender stereotypes present masculinity and femininity in a way that is incomplete, culturally dictated, and old-fashioned. He exalts clichéd Hollywood portrayals of masculinity. He categorically insists that male Christians should be pursuers while failing to mention that men are themselves the object of Christ's pursuit, that they too are "the Bride of Christ." Gordon College Junior Brian Heiss found *Wild at Heart* difficult to read because of Eldredge's narrow characterization of men: "He writes that men should fit a certain manly image and puts them in a box. He can't say 'man is this' or 'man should be this.' All men are different. All people are different. These emotionally charged stereotypes don't reflect the unique diversity of humankind." Additionally, Eldredge's limited view of manhood ignores the tender aspects of the male

psyche modeled by every member of the Trinity (e.g., Father: Isaiah 6:13, 42:13-14, 49:14-15; Son: Matthew 23:37, Luke 13:34; Holy Spirit: Genesis 1:2, Deuteronomy 32:11).

Eldredge mistakenly claims that the feckless male ego was God's original design, and that "the core of a man's heart is undomesticated and that is good." He writes, "The whole crisis in masculinity today has come because we no longer live in a warrior culture, a place for men to learn to fight like men." It is a wonder, then, that God didn't choose musclebound Goliath to rule Israel instead of the psalmist David.

According to Eldredge's logic, Jesus himself would have struggled with masculinity. *He* didn't "fight like a man" when the Roman soldiers were attacking him—instead, he tells us "if someone strikes you on the right cheek, turn to him the other also" (Matthew 5:38). Eldredge, meanwhile, suggests children retaliate against bullies, because "you cannot teach a boy to use his strength by stripping him of it." Such instructions flagrantly contradict Christ's commands—e.g., "Love your enemies and pray for those who persecute you" (Matthew 5:44).

What, according to John Eldredge, does a fulfilled man of God look like? Consider part one of the writer's triumvirate of masculine core desires: every man needs "a battle to fight." Furthermore, we are told, "Every man wants to play the hero. Every man *needs* to know that he is powerful." This latter notion effectively divorces Eldredge's thinking from the Christian tradition and places him in the company of Friedrich Nietzsche, who proclaimed, "A living thing seeks above all to *discharge* its strength—life itself is *Will to Power*." (Jesus commanded—in place of power—such virtues as humility, meekness, mercy, and peacemaking.) To understand Eldredge's defective prototype of masculinity, one need look no further than the pop culture icons he mines for inspiration—e.g., singers such as George Thorogood ("I Drink Alone"), and a host of blockbuster films, including *Top Gun*, *Braveheart*, *Saving Private Ryan*, and *Gladiator*. After pointing out that predominantly male audiences make these violent movies successful, Eldredge trenchantly observes, "Like it or not, there is something fierce in the heart of every man." Perhaps—but is it wise or correct to equate that something with Russell Crowe's unceremonious disembowelment of a helpless adversary?

There are, of course, stories in which Jesus uses force to prove a point. John 2:12-25, for instance, has Christ fashion a whip in order to drive thieves and merchants from the temple courts. However, it is critical to differentiate between defending a cause and seeking retribution. And while scripture does assure Christians that God grants a "spirit of power" and not a "spirit of timidity," we must be mindful that this comes through the Holy Ghost rather than from the self. Spiritual power is to be moderated by "love and of self-discipline" (2 Timothy 1:7). Hence, "wildness" is conspicuously absent from Paul's list of fruits of the Spirit, while self-control and gentleness are included (Galatians 5:21-22). Eldredge has minimized the cost of discipleship by inviting men to embrace their instincts.

The second of Eldredge's essential masculine needs, "an adventure to live," is perhaps the most useful of the three. The author argues for a lifestyle characterized by risk-taking: "I want to love with much more abandon and stop waiting for others to love me first," he writes. "I want to hurl myself into a creative work worthy of God." While Eldredge goes awry in confining his exhortations to an exclusively male audience (Cannot women be "wild at heart" too? Or is their lot in life merely to be "wild at home"?), he succeeds in issuing a genuinely inspiring call for a rediscovery of adventure within the church. Unhappily, however, the author's credibility is once again marred by poor role model selection. Although he gamely quotes Augustine, Oswald Chambers, C.S. Lewis, and Dallas Willard (among others), it is apparent that Eldredge is most enthused by violent fictional characters such as Indiana Jones—"a swashbuckling hero who can handle ancient history, beautiful women, and a forty-five with ease."

The final component of the author's troika—every man desires "a beauty to rescue"—is both false and degrading. True to his own ideals, Eldredge writes with boldness: the first chapter of *Wild at Heart* seeks to explain in just four paragraphs the subtle mysteries of "The Feminine Heart." Such passages lend verisimilitude to Bertrand Russell's assertion that women have been the subject of more "intellectual rubbish" than any other topic; it is here, also, that the moral vision of *Wild at Heart* is most grievously skewed. Eldredge's characterization of true femininity appears to be influenced more by Middle English heroic sagas than by the teachings of the New Testament. Of womankind the author proclaims, "Her childhood dreams of a knight in shining armor coming to rescue her are not girlish fantasies; they are the core of the feminine heart and the life she knows she was made for." Moreover, "Every woman...wants an adventure to *share*. A woman doesn't want to be the adventure; she wants to be caught up into something greater than herself."

Eldredge used similarly broad strokes to paint his image of manhood (*every man wants this; this is every man's desire*). When applied to womanhood, however, such generalizations seem patently fallacious. This may result from the fact that Eldredge is not a woman and (presumably) never has been, or it may be due to the disempowerment implied in the stereotypes themselves. "A beauty to rescue": Eldredge's term for the kind of woman every man supposedly desires. This woman's only qualifications, it seems, are her good looks and her helplessness—athleticism, artistic ability, erudition, and moral virtue are not taken into consideration. "I don't think that women feel they need to be rescued," suggests Gordon sophomore Laura Fyfe. "Maybe 'rescued' is just the wrong word. The word 'rescue' has the connotation that the girl is passive."

In fact, this passivity could be exactly what Eldredge has in mind when he declares "The world kills a woman's heart when it tells her to be tough, efficient, and independent." The only area of endeavor in which the model *Wild at Heart* woman is granted proactivity, apparently, is sex; even Christ-like Servanthood is deemed unfit for a lady. "I'm telling you that the church has really crippled women when it tells them that their beauty is vain and they are at their feminine best when they are 'serving others,'" writes

Eldredge. “A woman is at her best when she is being a woman.” Never mind that the notions of beauty being vain and service being preeminent are entirely scriptural (see Proverbs 31:30 and Mark 10:44-45, respectively)—beyond this, the author’s conception of “being a woman” is almost criminally unjust. Whereas the *Wild at Heart* man is encouraged to pursue private adventures (his erstwhile damsel-in-distress, now a conjugal prop, is only along for the ride), a woman’s capabilities are evaluated strictly according to their affect upon her mate. What can a Christian female do? “She can arouse, inspire, energize...seduce him,” suggests John Eldredge.

What paucity of imagination! —To define God’s vision for male-female relationships so starkly and archetypically, in roles as simplified as “rescuer” and “seducer.” Should not Christian marriages be modeled on Christ’s marriage to the church? And did Christ not empower his bride to do even greater things than he? Eldredge’s prescription is so faulty as to be immoral. In the *Wild at Heart* ethic, personal fulfillment takes precedence over humility and self-sacrifice: “Remember,” he advises, “don’t ask yourself what the world needs...” Is this the same Gospel as that taught by Jesus Christ? And have we, in our yearning for “a battle to fight,” forgotten whom we fight for?

Scripture commands the disciple: “put to death, therefore, whatever belongs to your earthly nature . . . as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience” (Colossians 3:5, 9-12). While Eldredge implores men to return to the barbarism of their wild human hearts, the Bible has higher expectations. Yes, some men would rather be Nordic invaders than familial role models. Yes, there is a spiritual battle to fight. Yes, Jesus celebrates victory and invites every man and woman to partake of it. However, in the Christian view personal dignity and strength are not innate—and certainly are not offered solely to men. They come only in communion with Christ, through his holiness, and only when his disciples deny and humble themselves in order to follow him.

Womanist Theology

by JoAnn Shade

I recently asked twenty women officers in the USA Eastern Territory if they could define the term “womanist,” and only two of the twenty could do so. That didn’t surprise me, for I had spent six years serving predominantly African-American congregations in Philadelphia and Cleveland in the 1990’s, but I wasn’t exposed to this term until enrolling in the Women in Prophetic Leadership track at Ashland Theological Seminary. As Salvationists, all too often we find ourselves so busy in ministry that we lose track of the various theological ideas that are introduced in the years following our own training. This article is an overview of womanist theology and offers a few thoughts for its application to Salvation Army ministry, particularly among women of African descent.

The term ‘womanist’ is attributed to Alice Walker, writing in *In Search of Our Mother's Gardens*, but aspects of womanist theology are as ancient as Hagar naming God, Vashti saying no, and the slave-woman Felicitas facing the death of a martyr. Carried forth in spirit on the lips of Harriet Tubman and Sojourner Truth, it began to have the hint of a theology (although still unnamed) in the writings of women such as Anna Julia Cooper, Maria Stewart, Mary Church Terrell and Ida B. Wells-Barnett. Cooper’s work in *A Voice from the South* is described as “forcefully arguing for the unmuting of Black women’s voice and the telling of their own stories so that everybody would know their precise status as told by them, and not by Black men or well meaning Whites” (Burrow 1998, 19). This, in essence, is womanist theology.

Womanist has its origins in “the black folk expression *You acting womanish*,” meaning, according to Walker, “wanting to know more and in greater depth than is good for one – outrageous, audacious, courageous and willful behavior.” A womanist is also ‘responsible, in charge, serious.’ She can ‘walk to Canada and take others with her.’ She loves, she is committed, she is a universalist by temperament” (Williams 1987, 68). Defined early on as a black feminist or feminist of color, Walker uses the analogy that womanist is to feminist as purple is to lavender (Williams 1987, 69). In doing so, Walker provided “a way of thinking, talking, writing about, and doing theology and ethics” based on the experience of Black women (Burrow 1998, 20).

William’s comments add theology to the definition. “Womanist theology attempts to help black women see, affirm and have confidence in the importance of their experience and faith for determining the character of the Christian religion in the African-American community” (Williams 1993, xiv). Thomas proposes that, “Womanist theology is critical reflection upon black women’s place in the world that God has created and takes seriously black women’s experience as human beings who are made in the image of God” (Thomas 2003, 1). As an alternate explanation, Mitchem writes that womanist theology is “an opportunity to state the meanings of God in the real time of black women’s lives” (Mitchem 2002,60).

If a theologian is both black and female, does that make her a womanist? JoAnne Marie Terrell would answer “no” to that question. She suggests that it is also necessary that “Black women entering the womanist enterprise commit to exploring further the

contradictions that shape their collective and personal lives in the spirit of critical inquiry and in the spirit of hope” (Terrell 1998, 188). Womanist theology is a way of thinking, feeling and living, rather than simply a school of thought.

While womanist theology owes much to feminist theological thinking, it has had its clashes with what has been seen as white, upper middle class privilege. Rosemary Radford Ruether addresses that perception:

Let me make clear that I do not think that white feminists, such as myself, are innocent of racism just because we have consciously adopted a certain rhetoric of pluralism . . . I still live in a context of race and class privilege that is automatically accorded to me no matter what my personal views may be . . . [Yet] I affirm a plurality of feminist theologies both in various Christian racial and cultural contexts and in various inter-religious contexts and I reject any dominant form of feminist theology that claims to speak for the whole of womankind (Thomas 2004, 57).

It would appear that in pointing out valid concerns regarding perspective, grace has not always been extended to the other. And of course, in comparison to women who live in poverty and/or in third world cultures, the privileged womanist of North America has the same difficulty as the feminist in attempting to find ways to cross those cultural divides and speak to all who live under oppression.

Voices of Note

There are many African-American women with a role in the on-going development of womanist theology. Names associated with womanist theology in the USA are Emilie Towns, Katie Cannon, Delores S. Williams, Cheryl Townsend Gilkes, Kelly Brown Douglas, Shawn Copland, Clarice Martin, Francis Wood, Jamie Phelps, Marcia Riggs, Jacquelyn Grant, Karen Baker-Fletcher and Cheryl Kirk-Duggan. Thomas describes these women:

We are university, seminary, and divinity school professors. We are ordained and lay women in all the Christian denominations. Some of us are full-time pastors; some are both pastor and professor. We are preachers and prayer warriors. We are mothers, partners, lovers, wives, sisters, daughters, aunts, nieces – and we comprise two-thirds of the black church in America . . . We are charcoal black to high yellow women (Thomas 2003, 3).

I've especially appreciated the writings of Renita Weems, who definitely has the ability to “cross-over,” for she makes the leap from learned theologian to conversational writer, and she is able to use her African-American womanist background to speak broadly to women of varying ethnicities and backgrounds. Weems is currently the William and Camille Cosby Visiting Professor at Spelman College, and has spent many years on the faculty at Vanderbilt University. Weems has also been ordained in the African Methodist Episcopal Church since 1984. Of her ordination, she says, “I didn't choose ministry so much as ministry chose me. I hope I heard correctly, but I can't always be sure” (Weems 1999, 115).

Her personal story shines through her writing for women. Rooted in a small storefront Pentecostal church in Atlanta, she speaks of those days:

Of course, education tends to make us look back at our conservative, working-class origins with contempt. In order to gain acceptance into the upper classes, in order to buy into academia, in order to move around in a class of educated clergy, for the sake of upward mobility, we must denigrate the people, the experiences, and all the memories that shaped us . . .

Yet, Weems recognizes, that grounding provided her with “a heart full of hope which keeps me tiptoeing to the altar” (Weems 1999, 97).

Role in the Church

It may be too early to judge the impact of womanist theology on the church at large, and on the Black church in particular. Baker-Fletcher suggests that, “Black women and men can transform present existence by actively remembering and practicing the prophetic, generational wisdom of the past . . . in a way that is salvific and communal.” She also believes that its purpose is to “remember the heritage of creative, prophetic wisdom in African-American culture” (Baker-Fletcher 1993, 8). Linda Thomas knows that “womanist theologians can bring the experience and knowledge of the marginalized to the center by standing aside to let the community speak for itself” (Thomas 2003, 2).

One of the questions to be answered, although it may be too early to do so, is this: Is womanist theology just a flash in the pan of the late twentieth century, or will it have value in the history of the church? Townes asks a similar question in a different form:

I think it telling that in this late modern/postmodern theological world

academic

denominational

local church

that the work of men and women of african descent

the work of other racial ethnic women and men

remains off the radar screen of so many who declare what is perfect and imperfect

in theological thought

church doctrine

and righteous living

our lives

our experiences of God

our strivings to understand the nature and work of the church

our yearnings for the spirit

our cries and shouts to Jesus

oddly enough

remain categorized as drama or theater or “interesting”

some have noticed our absence in their thought

but have faulted us for not using the masters’ and mistresses’ tools

with the same kind of ghastly precision they do

*to annihilate or obscure the vastness of God's ongoing revelation and God's eternal and unrelenting call to all of us to grow in grace from right where we have been planted
to celebrate the richness found in being created in the
image of a god who is
quite simply
limitless
they have forgotten a cardinal rule
that many of us learned in nursery school
or perhaps kindergarten: sharing
(Thomas 2004, 189-190).*

Another question of importance is this: Can womanist theology impact the lives of the average church-going woman of color, or is it, like many other theological positions, potentially only for the theologians to discuss? How can it impact the lives of poor black women in the neighborhoods where Salvationists minister?

It will be up to scholars such as Renita Weems to find ways to communicate outside of the ivory towers of academia, as she had through her column in *Essence* and in her recent writings such as *Showing Mary* and *What Matters Most*, in which she has been able to speak to every-day women about common life situations from a theoretical base of womanist theology. She, like Sojourner Truth, is finding ways for 'keeping things going while things are stirring'" (West and Glaude 2003, 845). But it will also be the responsibility of the ordinary woman of color to tell her story, and so to keep alive the tradition of faith and practice into the twenty-first century.

Practical Implications

While the Salvation Army is not considered a black denomination, in the US quite a number of its congregations are predominantly African-American, and so the lack of exposure to this way of looking at theology is of concern, even considering the Salvation Army's conservative theological bent. Yet I am not a woman of color, so how can I speak to this topic? In 1994, Jane Evershed coined a new term, "sisterist". "To be sisterist is to recognize and celebrate diversity among women, to work towards a common goal regardless of race, creed, nationality, or sexual preference, to disregard social structures which place women in groups that separate them from each other" (Baker-Fletcher 1998, v). As a white woman of relative privilege who has worked for a number of years among poor African-Americans, as much as I might long to be, I cannot truly be a womanist, but I can, by Evershed's definition, be a sisterist, and I would suggest that can be a start for those of us who minister across cultures.

We are able to adopt the spirit of womanist theology as described by Townes:
[Womanist spirituality] is the deep kneading of humanity and divinity into one breath, one hope, one vision. Womanist spirituality is not only a way of living, it is a style of witness that seeks to cross the yawning chasm of hatreds and prejudices and oppressions into a deeper and richer love of God as we experience Jesus in our lives...

This understanding of spirituality seeks to grow into wholeness of spirit and body, mind and heart – into holiness in God. Such cogent holiness cannot hold its peace in a world so desperately separate from the new earth (Riggs 1997, 190).

As Salvationist women in particular, we can also take courage from Weems, to be the kind of woman that she and her womanist sisters are, women who “know how to dive deep within and tap into the inner resources God has given them” (Weems 2004, 84). She reminds us that, “You have to learn how to focus your energies and intelligence on what you want” (Weems 2004, 90). Her belief that “You will never become the woman you want to become until you learn how not to disintegrate in the face of difficulty, learn how to stay focused despite whatever difficulties that come your way, and learn how to disarm difficult people” (Weems 2004, 93), is a powerful perspective to offer to those we work with. Her words remind us that although womanist theology may be a theoretical discipline, it is also a way of seeing God that gives hope to everyday people.

As a start, might I suggest two options for a better understanding of womanist theology. The first is to read one of the authors listed in the reference section or the paragraph on womanist theologians. The second is to seek out a woman of African descent and truly listen to her story – her hopes and fears and her love for Jesus. For it is in the stories of real women who seek to grow into wholeness of spirit and body, mind and heart, that we find the essence of womanist theology.

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Salvation Army: A Biblical Basis for Military Metaphor in Restricted Access Countries

by Jason Pope

*Missiological Integrative Research Paper
Submitted to - Dr. David Cashin, August 14, 2006*

Let the words of my mouth and the meditations of my heart be acceptable in thy sight oh Lord my rock and my redeemer. (Psalms 19:14)

This study will add to the current ongoing research regarding The Salvation Army's role in world evangelism. The Salvation Army currently operates in 111 countries. Many of the countries The Salvation Army does not currently operate in are restricted-access countries. Some are communist countries, and others are strict Muslim countries.

The research was done while Israel was in the process of engaging in war in the country of Lebanon. At the same time, the United States had soldiers in Iraq, pursuing a conflict that many Muslims claim is an extension of the Crusades. The research also took into account a statement put out by the participants in the U.S. Consultation on Mission Language and Metaphors School of World Mission, Fuller Theological Seminary. Below is an excerpt of this statement:

We regret that certain words and images long employed to call the church to mission have increasingly caused offense to the very people with whom we are seeking to share the Good News. Some of these words and images are biblical; some are motivational tools from the secular arena that we use to inspire involvement and action. Many are military in nature: "target," "conquer," "army," "crusade," "mobilize," "beachhead," "advance," "enemy," "battle." We may know what such terms mean to us, but what do they mean to others? (U.S. Consultation on Mission Language and Metaphors School of World Mission)

"Salvationists", members of The Salvation Army church, are engaged in a controversy over whether their use of military terminology in the Christian arena is merely metaphorical or whether it represents a real war. Some Salvationists find their military metaphor incongruent with their methodology of care (Robinson 2006, 38). Other Salvationists find the term "metaphor" offensive, as they feel that they are engaged in a spiritual war which encompasses all of life. One such Salvationist, Anthony Castle, says, "You see, when one assumes that TSA is a metaphor, one perceives its identity, cause and methods as figurative, immaterial and like any descriptive device open to alteration. If we are a metaphorical army in a metaphorical war, then we are not really an army and this is not really a war" (Castle 2006, 11).

Castle goes on to point out that prostitutes, drug dealers and children of broken homes served by The Salvation Army in the ghettos of North America don't care whether the Army uses military metaphor in describing itself. To him it seems a waste of time to even debate this topic (Castle 2006, 12). But there are millions of Muslims across the un-reached world and millions in poverty in closed-access communist countries who would find this topic very relevant.

The research for this paper sought to examine how The Salvation Army might need to adapt or maintain its use of military metaphor in restricted-access countries. For the sake of this work, the researcher assumed the first Salvation Army doctrine which states that “the scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice” to be true (*Salvation Army 2000 Year Book 1999*, 18). Thus the paper will examine biblical texts from the New Testament which use military metaphor in light of historical and contemporary situations in restricted-access countries. A biblical basis for the effective use of military metaphor in restricted-access countries will be established.

The paper will be broken into two sections. The first section will establish principles for the organization. It will begin with an examination of The Salvation Army’s use of military metaphor and then draw principles from Philippians 1:27-31 and John 4 for The Salvation Army as an organization to use in restricted-access countries. The second section of the paper will focus on principles for Salvationist missionaries who serve in restricted-access countries. In this section, three texts—Luke 22:35-38, selected parts of Revelation and Ephesians 6:10-17—will be examined and principles for these missionaries will be given.

This paper will assume that The Salvation Army has a calling to spread the whole gospel to the whole earth. This paper will further assume that absolute truth is found in Jesus Christ. This truth found in Him is the only way to salvation. Finally, the paper will assume that Christians should be respectful of cultural norms and people when presenting the gospel.

It is this final assumption that might make parts of this paper difficult for Salvationist to read. In some cases, critics of the early Salvationists or Christians will be cited in order to examine how The Salvation Army might be more effective in restricted-access countries. This in no way negates the important, powerful impact that these leaders had in the past and the legacy they continue to have. Space does not permit balancing these stories with the plethora of stories which illustrate the positive impacts made by these Salvationists.

Biblical Principles for The Salvation Army in Restricted-Access Countries ***An Introduction to the Use of Military Metaphor in The Salvation Army***

As cited in *Origins of the Salvation Army*, originally named “The Christian Mission,” the organization was re-christened “The Salvation Army” by founder Reverend William Booth in 1879. When William Booth changed the name of the Christian Mission to The Salvation Army, he did so following the example of Queen Victoria’s imperial army (Murdoch 1994, 88). He did this mainly in order to establish more autocratic control. Booth felt that having a central plan was the only way to accomplish the Army’s mission (105). He ordered The Salvation Army’s command structure to appear similar to the popular imperial army in England at the time. He used this change in structure to capture absolute control of the movement (97). He abolished local committees’ power

of assigning their own evangelists and began naming them himself (91). He changed councils, which were used to debate, to “war councils,” where people would get spiritually recharged (90). He also used this change to make amendments to the deed poll and put all of the organization’s property in his own name (98-100).

But it was impossible for the metaphor to affect only The Salvation Army’s decision-making process. Dan Stiver says metaphors organize one’s whole view of a particular subject in relation to another (Stiver 1998, 115-116). This can lead to metaphors extending beyond their original intent. Richard Beaton states when metaphors are extended they run the risk of being “distorted” and “may lead to some unfortunate conditions” (Beaton 2001, 60).

Stiver states that IA Richards, in an essay titled “The Philosophy of Rhetoric,” made the case that metaphors were unique in their ability to communicate something which could not be communicated in any other way (Stiver 1998, 114-115). Max Black, who published “Metaphor” in the fifties, described metaphor as being more than just a description of reality. He believed that metaphors have the power to actually create a new reality (Stiver 1998, 114). Stiver says metaphors do their work by creating “semantic shock.” When a metaphor has been used widely, it loses its semantic shock and begins to become more literal (130, 131). Stiver goes on to say, “Philosophically speaking, what is important about metaphor is that it can do more than embellish; it can direct us to what we have never seen before” (130-131).

Science has used metaphors to explain one phenomenon in terms of another. For instance, light has been described as a wave, which is not literally true. Yet it led to greater understanding and more possibilities to be tested (Stiver 1998, 119). Paul Tillich said that for symbols to truly fit, they must “not be completely intentional” but rather must “rise from [the] subconscious” of that organization. He went on to say the “life span [of metaphors] is dependent on their climate” (Stiver 1998, 122-127).

This was the case with Booth’s Army. Perhaps his description of the movement in terms of an army led to a greater understanding of the movement itself and more possibilities for the movement than had been discovered up until that point in 1879. The Army seemed to be struggling in accomplishing its mission and the results of the new metaphor became a catalyst for growth (Murdoch 1994, 122-124). Since the movement is now over 120 years old, these terms may have become commonplace to those in countries The Salvation Army has been working in for years. Thus, the metaphoric language which was originally translated figuratively might have become more literal through use and time in countries where The Salvation Army has worked for quite some time—especially for Salvationists themselves. In the minds of these people, this would create a real army the likes of which the world had never seen. Yet for restricted-access countries, this language would remain new and the metaphor would be translated in reference to their experiences.

Philippians 1:27-31

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents. This is a clear omen to them of their destruction, but of your salvation, and that from God. For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict which you saw and now hear to be mine. (Philippians 1:27-31)

Edgar Krentz points out in "Military Metaphors in Philippians" that by comparing this passage to its contemporary texts, a very significant military influence emerges. The dialogue in this passage is very similar to that which a commander would use to address his army before a battle (Krentz 1993, 127).

In ancient warfare, wars were decided in one battle. Each side would arrange itself in a single line. If one side was able to break through the other's line, the whole war could be won. Thus, soldiers were taught to face the spear without moving out of the way. They had to "stand fast" though they may not have had the physical means to overcome the enemy. Krentz states "Battles were won or lost on the basis of unity of mind, purpose and action" (122).

Euripides said, "The test of a man's courage is 'to stand and look and outface the spear's swift stroke, keeping the line firm'" (Krentz 1993, 124). In the New Testament times, there was one great deterrent to this unity: fear. Krentz says, "Fear is the great enemy of unity of purpose in war. Where fear stalks the troops, there is danger of sudden turning tail and running. Commanders, therefore, deal with fear whenever they detect it—and rapidly" (124).

The commanders in ancient warfare would fight right alongside their troops. It would be against the norm for soldiers to outfight their commander. When a commander was absent, it would make a noticeable psychological impact on the troops. The author described Paul's situation as the commander who was gone away from the troops (119).

For The Salvation Army, this passage can be applied to mean there must be unity internationally among Salvationists. They are partners in mission. Neither the Salvationists in restricted-access countries nor the Salvationists in other countries should disconnect themselves from the other. This shows the importance of encouragement for Salvationists from the leadership command of The Salvation Army. Otherwise these groups in restricted-access countries could fall into the trap of isolation. But in order to remain courageous and unified, they need to stay connected. Salvationists the world over will also need to remain mobilized in prayer for each other.

John 4

Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You

worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." (John 4:20-24)

There are many critics of Christianity today on the basis of the Crusades and colonization. One such critic, Musa Dube, says, "Imperialism as an ideology of expansion involves superior travelers who represent the superiority of their origin" (Dube 2004). The contemporary concept of imperialism can be summed up from what Dube says, "'The Bible', 'The Iliad', 'The Odyssey', 'The Aeneid', modern English and French novels, travel narratives, anthropological documentation, etc...these texts authorize imperialism through various values and strategies: by glorifying military might and conquest, by promoting travel that characterizes the traveler as authoritatively superior to foreign lands and their inhabitants, and by constructing foreign people and spaces in particular forms...inferior, dangerous, diseased, ungodly, kind, lazy and helpless" (Dube 2004).

In John 4, Jesus takes the emphasis away from worshipping Him only in the Temple in Jerusalem. Dube cites this as an example of Jesus using imperialism in a new way. He states that Jesus, although seeming disinterested in "taking" anything from this region, commanded his disciples to reap those things they did not sow. Dube labels this as imperialism in that Jesus wanted to take people's affections away from the gods of their region. Dube says Jesus trades spatial superiority for "religious/relational superiority" (Dube 2004).

Although Dube points this out as a critic, perhaps it is a point worth following. If Jesus felt "religious/relational" superiority was more important than spatial and institutional superiority, then Salvationists could imitate Him in restricted-access countries. This would be the act of the organization dying to self in order to for Christ to become greater. The following is an African saying quoted by Dube:

When the white man came to our country he had the Bible and we had the land. The white man said to us, 'let us pray.' After the prayer, the white man had the land and we had the Bible. –African Saying (Dube 2004)

Another critic, Rachel Tolen, examined the work of The Salvation Army in Andhra Pradesh, India within the framework of the overall goals of the British government, which was in the process of colonizing India at the time. She states that the government wanted to have a society in which they could institute industrial principles and practices in order to bring riches to the British Empire. The British needed someone to work with those people who lived in completely opposite manners from the industrial principles they wished to introduce.

Having developed as a movement in the slums of England, The Salvation Army focused strongly on the betterment of individuals in society. Some authors note that the expansion of The Salvation Army correlated with the expansion of the industrial revolution and industrial powers. This revolution "...gave these [industrial] powers the means to overrun most of the Muslim world, and during the nineteenth century up to

85% of dar al-Islam came under western (and therefore nominal Christian) control” (Tolen 1991, 120).

In England, The Salvation Army ministered to those who were left in poverty during this revolution. The skills they learned in the slums of England were exported to other countries. (Tolen 1991, 120) It seems Booth pictured a disciplined society in every country in which they worked. Murdoch states that when Booth began the army, “...that military discipline would be cloaked in religious revivalism frightened only a few” (Murdoch 1994, 112).

It was common in Victorian England to project criminality onto the lower classes of people. Some people even claimed this criminality was hereditary (Tolen 1991, 108). Likewise, in descriptions of the Indian castes, we see criminality placed on the lower castes. At times, “tribe” was used interchangeably with “caste.” The use of “tribe” rather than “caste” gave more of a savage connotation (109).

Tolen pointed out that Salvationists used physical symbols of their own culture in order to do their work in Andhra Pradesh, India (Tolen 1991, 119). Dube says we learn from history that countries which wanted to form an empire would use certain texts to represent their values. They would create buildings or symbols and use their culture to subjugate (Dube 2004).

Tolen states that The Salvation Army did exactly this in Andhra Pradesh. The people the Army worked with there were in a caste which had been labeled by many as a criminal caste. These castes were made up of migrants. This made it difficult for the government to find them. So when the government was able, they put entire castes into prisons. This was the case in Andhra Pradesh. The Salvation Army was asked to transform the prisoners into law-abiding citizens. The Salvation Army, by transforming criminal tribesman into citizens who could productively contribute to industrial society, was an instrument of the British Empire.

In Tolen’s mind, The Bible was used by the Salvationists as a text that held absolute authority. In order to be released from prison, the prisoners had to show absolute conformity to the Bible (Tolen 1991, 119). But the author treated the Bible as if it were just a physical book of the Victorian culture rather than the gospel story which was used to invite people into the multi-cultured Kingdom of God. Thus she doesn’t mention the spiritual values of the Bible, which can be translated into any culture.

It is worth noting, however, that some of the other physical symbols she records the Salvationists using were parts of The Salvation Army’s culture from England. These are not mandatory in the Christian faith for telling the gospel story. She claimed the “mercy seat,” the term Salvationists use for “altar,” was the primary tool of transformation. To her empirical eyes, it was at this seat someone must kneel in order for God to change them. In order for the mercy seat to be used effectively, it needed to be housed in a building which gave the rationale for Salvationists to build and own property (Tolen 1991, 116). To her, it was the physical symbolism and not the content of the Bible or

the act of prayer which transformed the tribesman. But in this she is wrong. It is the power of God which transformed lives, and in this case, perhaps, the building and the mercy seat blocked Tolen's view.

It is possible though that some of the Salvationists had come to rely too much on their methods and means. Tolen points out that the *Salvation Army Year Book* in the days of Andhra Pradesh stated:

The iconic replication of institutional spaces furthered the spatiotemporal extension of this "world-wide uniformity." The "underlying principles" of the Salvation Army's methods were applied uniformly throughout the world because the fundamental needs of the human heart are so alike the world over (Tolen 1991, 120).

Tolen claimed Salvationists gave an "iconic" status to "institutional spaces." But the word "iconic" would make the actual buildings sacred to the Salvationists. William Booth in the early days seemed to be more in favor of "religious/relational" ministry than spatial ministry. He was not in favor of buying property. He thought this took away from the main goal. Instead, he would rather people rent storefronts than buy buildings. Buying property meant fundraising, debt and didn't result in any more worshipful of a congregation (Murdoch 1994, pg. 90).

If Tolen's view of God's mercy was blocked by the mercy seat and the corps building, then perhaps others in restricted access countries would have the same confusion. The Salvation Army, by operating without those things in restricted-access countries, could give greater glory to God. It is not the "iconic replication of institutional spaces" which causes the heart of The Salvation Army to beat. Rather, the gift of the gospel story to a soul straining for hope is the impetus of the Army's heartbeat.

In today's society, we see some of the same trends in China and Burma with the use of the uniform. Duncan Parker is the Director of International Development for the United Kingdom Territory of The Salvation Army. About working in Myanmar, Parker states:
The uniform can be misunderstood, and in my travels there I was told when I should wear it and when I shouldn't...when we're traveling around and certainly when you were in the villages it was kind of a good idea not to wear the uniform so that you could engage in conversation without people feeling we were there as an—I want to say "oppressive," it's not quite the right word, it gives the wrong idea but that old authoritarian idea. When you are interviewing people you don't want them to give you the "right" answers; you want them to give you the real answers. I certainly found when I was in Burma [Myanmar] that there was a difference when I would wear my uniform and when I did not where my uniform, in terms of the response I got from the community. (Parker 2006)

Tolen makes some valid critiques which can be helpful to missionaries from the Army. It is ironic; however, that Tolen cites the ministry in India. For as Commissioner Mannam Samuel points out in "Work of The Salvation Army in Andhra Pradesh," it is there that Frederick Booth-Tucker modeled contextualization as a Salvationist. He, along with all his coworkers, changed their dress and began dressing in a similar style

to the poor they served in this culture. This resulted in masses of poor coming to faith in Jesus. The entire caste system was challenged by this work (Samuel 1990, 116). This shows that the Army has much to learn in the area of contextualization, but that the foundation for this learning is already built into the fabric of the organization.

Biblical Principles for Salvationist Missionaries in Restricted-Access Countries

Ephesians 6:10-18

Warren and Ruth Meyers wrote after contemplating Ephesians 6, “As you experience Jesus within you and express Him in your character you wear the armor” (Myers 1994, 40). Neil Williams sees the whole Ephesians 6 passage about putting on the full armor of God as part of the gospel story. “Without the right story [one with evil powers] in mind, we will misinterpret our lives, our world, and our calling.” He says when we see the gospel as a story, we take more risks. We realize we are a part of something much bigger than ourselves. We actively submit to there being something greater than our own comfort and security (Williams 2005, 63). He adds, “We are in a battle against evil powers. If we go to war, it is important to know who the real enemy is. The battle is not fundamentally with other people—although we usually think it is!” (60). According to Williams, without spiritual opposition, “courage, challenge, conflict, perseverance, danger and risk-taking” all disappear (60).

Courage is not found in one’s own strength but rather “in the Lord.” The Meyers point out that Ephesians 6:12 only briefly mentions evil powers, but its main focus is on the victorious strength of the Lord (Myers 1994, 40). The more Salvationists experience and live out Christ’s victory in their everyday lives, the more others will notice. Perhaps Salvationists in restricted-access countries, where uniforms are banned, could benefit from visualizing the full armor of God as their spiritual “uniform” and thus maintain the distinction of their mission.

For instance, the metaphoric “armor” of God relates to God’s righteousness, which destroys guilt; God’s faithfulness, which protects against Satan’s attacks; God’s sword, which through scripture protects people’s hearts and minds; and God’s truth, which defends against lies (Myers 1994, 40). Then there is the offensive weapon of prayer. The Meyers point out, “Prayer lets us operate behind enemy lines, softening resistance, confusing strategies, cutting off supplies and defeating evil purposes. Prayer gives us constant opportunity to be on active duty in this spiritual war” (42). If Salvationists use this armor in restricted-access countries, could it be doubted that their presence there would be effective for the Kingdom even if the “normal” operations of The Salvation Army are not allowed? Even if Salvationist in restricted-access countries are not allowed to openly evangelize, surely their fiery prayers will rend the heavens and bring down the love of God!

Williams says the paradox of spiritual warfare is that it takes dying to win. This is normally the last thing someone wants to do. But Salvationists—in fact all Christians—are called to “die every day to our reputation building, to the stories we make up, to the

works of fiction we create. Centering on God and the gospel takes a painful death of all our unbelieving desires, fears, and dreams” (Williams 2005, 63). He goes on to say that Paul calls you to center yourself on who God is and what He is doing. Paul claims that this happens through prayer. You become strong in the Lord and in His power. You appropriate this gospel story into your own life (Williams 2005, 63-64).

Luke 22:35-38

And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?" They said, "Nothing." He said to them, "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfilment." And they said, "Look, Lord, here are two swords." And he said to them, "It is enough." (Luke 22:35-38)

Dr. Rick Love tells the story of how a very highly educated Muslim thought Christians were going to start a Jihad in his country. It seems the Muslim had read a Christian website and through the military terms had come to believe an actual invasion was imminent (Love 2001, 65). Love states that the influence of the Crusades has had lasting negative effects on people’s view of Christians across the world. The use of military language naturally flows back to those days. Modern day wars, like those in Bosnia, are seen as a continuation of the Crusades as well (66).

This passage in Luke can be a disturbing passage. Jesus, at the Last Supper, told His disciples the time had come to buy a sword. David Weber addresses this passage by addressing yet another literary concept. The concept, called “echoic utterance,” involves a speaker repeating a concept previously spoken in order to convey a truth. The speaker may not necessarily agree with the truth portrayed, but it reminds the other of a previous context. In this case, according to the author, Jesus was referring to the ways the disciples thought there would be a time when Jesus would need to buy a sword in order to accomplish His mission. Jesus was using this statement to contrast the way He would give His life rather than take life in order to fulfill His mission (Weber 1998, 7-8).

It is interesting to note Peter’s response in the garden of Gethsemane. He cut off a soldier’s ear with a sword. Could Peter have misunderstood what Jesus was saying at the table? Likewise, could people in restricted-access countries—that, unlike Peter, did not spend several years in very close contact with Jesus and would therefore have very limited access to His character—misunderstand the metaphors employed by The Salvation Army?

Many have noted that evangelical militant terminology today sounds much like the language of the Crusades. For example, John Gilchrist says, “The Spirit of militancy that once sparked the military crusades of history today manifests itself in evangelical spiritual warfare.” He goes on to say, “If our call is to win Muslims to Christ rather than defeat the forces of Islam, surely the time has come for a purely charitable approach” (Gilchrist 1990).

Though not Muslim, China is a restricted-access country. The Salvation Army is forced by government rules to take a “purely charitable approach” there. It is amazing that in mainland China, ninety percent of the development staff has come to a personal relationship with Jesus. This has occurred in spite of the fact that Salvationists are not allowed to operate corps, which is the military term Salvationists use for churches. In fact, The Salvation Army in China is not allowed to evangelize unless they are asked about their religion. Lt. Colonel Alfred Tsang, Officer Commanding Hong Kong and Macau, encourages Chinese Salvationists to live Godly lives so that others will ask them for a reason (Tsang 2006).

So how should Christians communicate this spiritual warfare? Rick Love encourages Christians to:

...emphasize the same things that [the] New Testament authors emphasized: let's call our workers to act like literal soldiers in terms of discipline, sacrifice and singleness of purpose. Let's equip our missionaries to fight against the spiritual forces of darkness and not against people. And let's be careful that our strategies don't depersonalize the ministry of reconciliation, so that we can honestly say with Paul, "the love of Christ controls us" (Love 2001, 68).

Revelation

We may find in Revelation an example of the attitude that will be needed to permeate Salvationist workers in restricted-access countries. Anthony Castle says, “Ultimately, the militant imagery in scripture refers to the unseen reality of spiritual warfare and its apocalyptic conclusion” (Castle 2006, 11). Throughout the book of Revelation, we find the apocalyptic story. We never find a command for Christians to go and engage in physical battle. We never find a command for Christians to prepare for battle.

Charles Sherlock, when talking about Revelation 5:5-6, which describes a slaughtered lamb which was victorious, stated, “the past conflict in view is clearly that of the cross: paradoxically, this decisive victory over Satan and death was accomplished on the cross. He conquered through total self-sacrifice” (Sherlock 1993, 366).

Sherlock, commenting on Revelation 12:7-12, highlights the eleventh verse in that Michael and the angelic armies conquered the evil armies of Satan through the blood of the Lamb and the testimony of the Word. This passage does not say the human armies overcame these forces. It also does not allude to any physical battle but rather a spiritual one. The battle is won through what Jesus did on the cross and His triumph over the grave (Sherlock 1993, 368).

Even in Revelation 16-19, where the lead up to and battle of Armageddon is described, we find no human Christian military force. James Johnson in *The Holy War Idea in Western and Islamic Traditions*, states the kings that gather to battle are all encouraged by the “beast.” The Lord Himself deals directly with these enemies. The idea that God would fight on behalf of His people is foreign to people of Islamic faith. Their beliefs center on the people fighting on behalf of God (Johnson 1997, 38). But Salvationists believe God fights on behalf of them in an unseen world and apocalyptically in the seen

world as well. So Salvationists in restricted-access countries must be careful how they communicate this, as a Muslim may interpret the Christians to be the ones who are going to fight. Salvationists must follow the example of Christ and portray an image of the slaughtered Lamb. In contrast to the bloody wars of history, the New Testament emphasizes the paradox of Christians laying down their lives as Christ did in order to be victorious.

Commissioner Mannam Samuel about those brave Salvationists in Andhra Pradesh states it was with this spiritual warfare concept of the New Testament that “groups of totally dedicated young men and women, in utter abandonment of comforts and security, flung themselves in battle against evil, be it spiritual, social or economic. Their captain was Jesus Christ. Their slogan was ‘The World for Christ’ and their weapons of war were not material but spiritual” (Samuel 1990, 57). This type of commitment, which was displayed by the early Salvationists, would continue to be a witness in restricted-access countries today. The spiritual application of military discipline seems to be accepted in most places of the world. In fact John Gilchrist quotes Mohammed from Surah 5.85, “You will find those who are nearest in love to the believers to be those who say, ‘we are Christians’ because among them are men devoted to learning and self-denial, and they are not arrogant” (Gilchrist 1990). Spiritual warfare can be done whether or not physical expressions of that warfare are allowed or beneficial in the cultural context.

Conclusion

The Salvation Army has a unique challenge of overcoming its imperial roots and Crusade-like connotations while accurately representing the gospel in restricted-access countries. The core of its identity—that of fighting spiritual warfare with discipline, courage and unity among the poor masses—has the potential to make it very effective for the Kingdom of God in restricted-access countries. Through spiritual warfare, Salvationists in restricted-access countries can see the gospel of Jesus impact and change lives. The focus must be on changing *lives* rather than *cultures*.

While this work was mostly historical and theological in nature, some future research should be done with a more practical focus. Existing Salvation Army ministries in restricted-access countries should be visited, and the people of the country should be interviewed to see just how The Salvation Army is received there. Salvationists in other countries should also be interviewed to see how open they would be to The Salvation Army operating in restricted-access countries with different methods of ministry. This will be an important question to ask in order to understand whether the international Salvation Army would be able to unite around such goals.

There are valuable elements of military metaphor which could communicate effectively in restricted-access countries. There are also elements of military metaphor which must be abandoned to properly communicate the message The Salvation Army wishes to bring. Thus, The Salvation Army needs Salvationist missionaries which know when and when not to apply the military metaphor. The Salvation Army needs workers who are aware and sensitive to their imperial roots and who engage the cultures of other

countries with a respectful attitude. The Salvation Army needs workers who apply the militaristic spiritual disciplines to their Christian life daily. The Salvation Army has a main role to play in the great gospel story. It has been raised up by God for the purpose of glorifying Him throughout the earth.

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Glory in John

by Fleur Hodge

This paper will discuss the theological theme of glory in the Gospel of John. It is a theme inextricably woven into the fabric of this Gospel. We will begin by looking at a definition of glory, and then we will take a brief look at how it was used in the Old Testament and the Synoptic Gospels. The paper will then move on to discuss how John uses the term “glory” and how it is revealed in the incarnation of Jesus Christ, His signs and pre-eminently in His death and exaltation on the Cross. We will then turn to John’s contrast between worldly glory and God’s glory, finishing with a discussion on glory and the community of Believers.

A secular dictionary defines glory as “great honour, praise or distinction accorded by common consent; renown; something conferring honour or renown; a highly praiseworthy asset; adoration, praise and thanksgiving offered in worship; majestic beauty and splendour, resplendence; the splendour and bliss of heaven, perfect happiness; a height of achievement, enjoyment or prosperity” (Yourdictionary.com 7/6/04). We need to add to this to make it complete. Glory is the revelation of God, the visible disclosure of the divine presence in nature and significant actions within history (Smalley 1978:220).

In the Old Testament, the Yahweh Kabod, that is, the glory of God, was seen both in His saving acts and covenantal relationship with Israel. God revealed His name, “I AM”, to Moses. He brought His people out of bondage in Egypt. He travelled with them through the wilderness providing for them and protecting them. His glory even came to dwell among them in the tabernacle. These things revealed the “Great I AM” to be mighty to save, powerful, holy and faithful to His promises.

When Moses asked to see God’s glory the Lord said,
“I will cause all of my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. But you cannot see my face, for no one may see me and live” (Exodus 33:19-20).

God covered Moses with His hand and took it away only when He had passed by so that Moses saw only His back. As He went in front of Moses, God proclaimed,
“The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands and forgiving wickedness, rebellion and sin” (Exodus 34:6-7).

Yahweh revealed Himself to His people in the Old Testament in this instance and many others, but it was only a partial revelation. Only Jesus, the Son of God, who leans on the Father’s breast, could give a full exegesis of the Father. John 1:18 says,
“No one has ever seen God, but God the only Son, who is at the Father’s side, has made him known”.

The whole of the New Testament resounds with the news that the glory of the Father has been fully revealed in the incarnate Son of God. Interestingly, the Gospel writers do not agree as to when this glory is revealed. Mark's Gospel speaks about Jesus glory in reference to the future coming of the Son of Man (Mark 8:38; 10:37; 13:26). Alternately, the Gospel of Luke associates Jesus' glory with His transfiguration (Luke 9:32). The Gospel of John takes a different path, choosing to revel in the multi-layered meaning of the term "glory". He makes full use of the fact that in the Biblical world, glory (doxa) refers to both the social acknowledgement of greatness and prestige, and to the unique saving revelation of God in the world. Certainly it is no mistake that the story of the transfiguration of Christ does not occur in John's Gospel, for Jesus is the revealer of God, the locus of the divine presence in the world. Jesus manifests the glory of God in His incarnation, His signs and above all in His death on the cross, where God's true being is disclosed in all its fullness. We will now move on to look at each of these things in more detail (Talbert 1992:230, Lee 2002:35, Kelly and Maloney 2003:12, Painter 1975:13,50).

At the most basic level, the incarnation of the Son of God revealed the glory of God. John 1:14 says,

"The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth".

This language is steeped in Old Testament imagery; the incarnate Logos pitched his tent among us in the same way that the tabernacle and then the temple were the earthly dwelling places of God. Indeed in John 2:21, the writer makes it clear that Jesus is the new temple. This revelation of glory is not impersonal like a pillar of cloud but personal in terms of a father-son relationship. In Jesus we discover a perfect demonstration of the self-giving, loving nature of God in the same way that a son reflects the nature of his Father. He is the living exposition of God because He is unceasingly turned toward the heart of His Father (John 1:18). Kysar states,

"It is in the person of Jesus that we humans find ourselves in contact with the divine glory itself, that is, in contact with God abiding in our midst" (1984:90).

The Gospel of John wants us to understand that the Son of God reveals God's glory by living and moving among us as a human. This is part of the paradox of the Gospel, that glory (doxa) is not to be seen alongside the flesh (sarx), nor through the flesh like a window, but in the flesh as flesh (Painter 1975:57, Lee 2002:35, Kelly et al 2003:260).

Everything Jesus said and did revealed something of the glory of God. Jesus signs, or work as he preferred to call it, expressed his divinity. This evoked faith in some. For instance after his first miraculous sign, that of turning water into very good wine, the Gospel narrator tells us "He thus revealed his glory, and his disciples put their faith in him" (2:16). But not all saw the glory of God in His signs. The Jewish authorities are characterised in the Gospel as those who refuse to believe. After Jesus heals the man born blind, the authorities refuse to believe that he had indeed been born that way (9:18). When they establish from his parents that this is true, they then, in true Johannine style, tell him to "Give glory to God" and tell them the truth about the man

who performed the miracle. Ironically he is already giving God glory by witnessing to the miraculous sign.

The crowd also miss the glory of God in the signs. Actually, Jesus points it out after the feeding of the five thousand. He said,

"I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill (6:26). (Painter 1975:51, Kysar 1984:24).

Jesus fully revealed the real presence and nature of God both generally in His life and particularly in His signs. The pre-existent glory of the glory of the Son radiated throughout the life and actions of Jesus, making Him the decisive communication of the nature and presence of God Himself to man. But for John, Jesus' life and death need to be understood together; Christology and Soteriology cannot be separated. What began in the incarnation is completed in the crucifixion; that is to say, Christ's death on the cross is the key to recognising the glory of God throughout Jesus' ministry, in that it was only after the resurrection that the eye witnesses were able to look back and recognise His glory (Painter 1975:55, Smalley 1978:220-221).

To prepare the reader for the full meaning of the cross, the writer of the Gospel includes three "lifted up" sayings. Here he revels in the nuances of the Greek language by taking full advantage of the ambiguous nature of the Greek verb *hupsosothēnai* (lifted up). It can mean either the act of crucifixion or the exaltation or honouring of a person like a king on a throne (Kysar 1976:36, Senior 1991:34, Kysar 1984:26).

The first occurs in 3:14-15,

"Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life".

Jesus' crucifixion is likened to the event in Numbers 21, where the Israelites received healing by looking up at the bronze snake on the pole. But when Jesus is lifted up on the cross he brings not only healing but eternal life. The next occurs in 8:28,

"When you have lifted up the Son of Man, then you will know who I am and that I do nothing on my own but speak just what the Father has taught me".

Here we see that Jesus' crucifixion is going to reveal his true identity and "proclaim" the message of a self-giving God. The third "lifted up" saying comes in 12:31-33,

"Now is the time for judgement on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself". He said this to show the kind of death he was going to die".

The crucifixion is portrayed as both the means to His death and His exaltation (Senior 1991:35-36, Painter 1975:51).

In the Gospel of John, Jesus talks about "the hour" or "time" in relation to His glorification. At the beginning His time had not yet come (2:4; 7:30; 8:20) but by 12:23, "The hour has come for the Son of Man to be glorified". The hour is the climax of the

mission, where the Father is fully revealed. The way of glorification is laid out in the verses that follow,

"I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (12:24) (Dumm 2001:5).

The passion narrative is told in terms of the enthronement of Jesus as King and the ascent and glorification of Jesus as the Son of God. It is certainly spoken of in terms of suffering (cf Mark 15:34, 1 Corinthians 1:18-25) but we are to see Jesus as having power on the cross.

"No one takes it from me [life], but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father" (10:18).

It is power given for self-surrender and giving, not for feeding the ego (Kysar 1976:37, Lee 2002:125).

The "lifted up" sayings prepared the readers to understand the crucifixion as a coronation and this theme continues throughout the passion narrative. Jesus is very much in control. He permits the humiliation because it is a means to His glorification. Even in the mockery of the soldiers, the crown of thorns and the purple robe, we see His royalty. He carries his own throne to Golgotha, where they crown Him "Jesus of Nazareth – King of the Jews" (19:19). The sign is written in Aramaic, Latin and Greek, the major languages of the known world and at Pilate's insistence, the sign had to remain. Finally Jesus says, "It is finished", bows His head and gives up His spirit (19:30). But it is a word of victory not defeat. Ironically, it is the very act that humanity uses to rid itself of the one who claims to be sent from God, that exalts Him as the King of Creation. It is important to note here that it is not humanity that lifts Jesus up; it is the Father Himself. He lifts up His Son, whom He has given, because Jesus' self-sacrifice reveals the Father's giving love (3:16) (Kysar 1976:52, 1984:83, Kelly et al 2003:256).

There is a spatial dimension in the description of Jesus in the Gospel of John and so the passion narrative is also told in terms of the ascension and glorification of the Son of God. Jesus, the Son of Man, comes down from Heaven, is sent from God, enters the world in the incarnation and abides there. In His death on the cross, He is exalted and glorified and through it, returns to the Father, that is, He ascends to His former place. The cross becomes a ladder to Heaven, to His former abode and former glory (Senior 1991:34, Kysar 1976:52-53).

The cross is the climax of the theme of glorification but it is not concerned with increasing the divine status of God but with unfolding the manifestation of the Father's love and handing it on. It is here that the Father's true innermost nature is revealed.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (3:16).

The unlimited love of the Father for humanity and His radical self-giving is the source of life and salvation. This is what Jesus reveals when, in loving obedience, He gives

Himself on the cross. When He says, "It is finished", He is referring to the work that the Father sent Him to do, that is, to make known the radically loving heart of God. This reciprocal glorification is seen in 17:1, where Jesus prays, "Father, the time has come. Glorify your Son, that your Son may glorify you". The glory of the Father is bound up with the glory of the Son. They are one in purpose, that of saving sinners. The glory of Jesus, as He stoops down to save us, is the glory of the Father, whose will He is doing. Thus the scandal of the cross reveals both the heart of the Father and of the Son (Morris 1971:569, Kelly et al 2003:256).

As has been seen, the Gospel of John uses the category of glorification in a timeless way. The Father is glorified when the Son honours the Father with obedience. Jesus is glorified before the crucifixion, as well as in His death and exaltation. The Father is also glorified in these things. Glorification even reaches into the future, where the Father is glorified by the discipleship of Christ's followers, as they share in the glory of God. It is to this subject that we now turn (Smalley 1978:21).

John distinguishes between two radically opposite forms of glory, the glory of men and the world and the glory of God. In 5:44 we read,
"How can you believe if you accept praise (glory) from another, yet make no effort to obtain the praise (glory) that comes from the only God?"

Again in 12:42-43 we read,
"Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they loved the praise (glory) from men more than praise (glory) from God".

There is a wide gulf between the glory of the world, with all its public reputation and ceremony, and that of the glory of God. The former seeks its own glory but the latter seeks to glorify another (7:18). John makes it clear that loving the glory of men more than the glory of God is the supreme disaster because it numbs you to the realities that make faith in the Son and obedience to the Father possible (5:37b). The paradox of the cross, that death equals glory, remains a contradiction to all worldly glory (Kelly et al 2003:13, Morris 1978:538).

The cross and its humiliation was a long way from the Triumphal Entry, with its palm branches and "hosannas". Yet this is where Jesus is glorified. The death that He died resulted from God's refusal to act in any power other than that of self-giving love.
"Whatever the splendour of divine revelation, it has allowed for rejection, betrayal, hatred and violent killing" (Kelly et al 2003:13).

Glory cannot be won from God to be used as personal decoration or possession like it can be from the world. Jesus received glory from the Father because He surrendered completely to the Father's will. He was unreservedly dedicated to the work the Father had given Him. The glory given Him was purely a gift from the Father. In Jesus' prayer for all Believers (17:20-26), the Father's realm is revealed in terms of a continual

exchange of gifts. Here there is no holding on to what is one's own; the Father has given glory to Jesus, Jesus gives that same gift to the Believers of the future. Thus God models the community of true glory, where self-surrender is inspired for the sake of others (Kelly et al 2003:346).

Jesus prays, "That all of them may be one, Father, just as you are in me and I am in you" (17:21). The indwelling of the Father in Jesus and Jesus in the Believers unifies this new community and replaces the external and limited places of sacred worship (4:21). This new intimacy and freedom of access to God enables the Believers to follow Jesus, to be sown in the ground of the Father's will, dying to self and producing much fruit. It also empowers them to hate their life in this world of false glory and keep it for eternal life (12:24-25). Because they are united with Jesus in the glory of self-giving love, Believers are honoured by the Father (12:26) and share in the oneness of life and community existing between the Father and the Son (Dumm 2001:6, Kelly et al 2003:347).

The wonderful thing about the glory of the perfect communion between the Father and the Son is that it is not turned inward, self-sufficient and exclusive. Instead Jesus' self-giving looks beyond the present to an ever expanding circle of communication where the world comes to know that the Father has sent the Son; for both the sending of the Son and the consequent sending of the disciples into the world are an outcome of the Father's unreserved love for the world (3:16) (Kelly et al 2003:345-346).

The disciples are not involved in any actual missionary activity in the Gospel of John like they are in the Synoptics, but it is a presupposition. They are sent into the world to continue the mission of the Son, which is to testify to the intimate and unreserved character of God's love for the world. The world is not abandoned to the darkness. The witness of the Believers will call the world to the light (Kelly et al 2003:345-346).

The community of Believers is now the locus of the manifestation of God. The Father gave Jesus glory and He gives it to the Believers, thus the Believers manifest the glory of God. But this glory is not honour it is the divine presence. Now the community of Believers has become what the mighty deeds of God in history were to the Old Testament world. Because the Holy Spirit, the Paraclete, is active among Believers, the glory of God resides in the Church, displaying the continuing incarnation of the Son of God (Kysar 1976:100, Talbert 1992:229).

The theme of glory is the heartbeat of John's Gospel. For John's Good News is that the Father sent His One and Only Son into the world to live among us and show us His glory, His radical self-giving love. The Son does this through His incarnation, His signs and conclusively on the cross, where His heart is also revealed as radically self-giving. The Gospel makes known God's fulfilled plan to save the world and bring it into the intimate, self-giving relationship of the Trinity. Kelly et al states that in the Gospel of John,

"the meaning of God is not simply read off from a text, but a reality to be discovered, by entering into the realm of life and love that emanates from the Father" (2003:15).

This paper has endeavoured to discuss the theological theme of glory in the Gospel of John and to establish its centrality to the message of the book. This has been achieved by first looking at the way John uses the term “glory” in contrast to the Old Testament and the other Synoptic Gospels, then by examining his use of “glory” in relation to the incarnation of the Son of God, His signs and pre-eminently His glorification and exaltation on the cross. Finally “glory” was established as a central theme of John’s Gospel by discussing how Believers are now included in that glory and how the community of Believers, through the Holy Spirit, continue to display the incarnation of the Son of God.

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The Power of Joy

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation

A. PROPHETIC ENCOURAGEMENT

As the Kingdom of God manifests itself on the earth more and more, we will begin to see greater evidence of "the joy set before us". (Heb 12:2) We carry the very essence of joy itself and can bring it into every situation around us due to the Christ that lives within. As the world grows darker, the need to carry light is greater and this includes supernatural joy. The enemy will work hard to steal our joy by tempting us to give in to discouragement and weariness but we will live in the reality of "The joy of the Lord is my strength" (Nehemiah 8:10) to a greater and greater degree. God is calling His church to step into His river of gladness, and then splash His joy to the world around us. The Kingdom of God is righteousness, peace and joy in the Holy Ghost and we are called to manifest His Kingdom here on earth. So spreading joy is a vital part of manifesting the Kingdom!

B. DEVOTIONAL TEACHING

A Call to Joy

Over the past couple of weeks, I've had a worship song from the '90's resounding through my head, hearing Ron Kenoly's wonderfully rich voice, singing as only he can: "The Kingdom of God is righteousness, peace and joy in the Holy Ghost, that's the Kingdom of God! Don't you wanna' be a part of the Kingdom?"

We are called to live in God's joy. This is a fruit of the spirit (Galatians 5:22) and not of our own nature. To be enveloped with a spirit of joy when pressures & challenges surround us is a sign and a wonder unto itself! When we delight ourselves in the Lord, we will not come under a spirit of discouragement, but walk in supernatural Kingdom joy.

Did you know that in the heavenlies, God has designed a river that has JOY as its outcome? "There is a river whose streams make glad the city of God, the holy place where the Most High dwells." (Psalm 46:4) I love The Message paraphrase: "River fountains splash joy, cooling God's city". After experiencing some hot summer weather, the imagery of how God wants to refresh us with His joy is a pleasing picture, indeed! Let's learn to access this river in the spiritual realm to a greater degree than ever before.

Weighty Issues Surround Us

In these days, we are facing global situations that could have very serious ramifications. Terrorism, wars, and threats of war. The increasing chance of a pandemic annihilating

entire regions is before us. The plight of the poor has caught the church's attention like never before. AIDS orphans number in the millions. Pornography & the sex trade is much more rampant than we ever thought. "

All of these are weighty issues! Yet we are called to bring light into each of them and joy is definitely part of His Kingdom's light. If our focus is on the situation, we may feel overwhelmed in thinking, "how can my one little act of kindness, my one little prayer, my one little check make a difference globally?" And before we know it, we've become weighed down and our joy is lost.

Within the church, there have been some weighty issues, as well. The church is going through a massive transition that has left some believers wondering just where they fit. Many are being called to step out into areas that are beyond their comfort zone and may feel as if they are floundering for a season. Intercessors have stood in the gap, cried out to God for justice, and perhaps haven't yet seen the full result of their prayers. And in the midst of all these situations, some have lost their joy.

Yet God has called us to walk in His peace and joy and to bring His Kingdom to earth in each situation; from large to small; from global to personal. We could easily fall into discouragement if we do not stand in God's encouragement. And part of the way He fills and refreshes us is through His spirit of JOY. Joy in the midst of heavy world situations. Joy in the midst of tragic circumstances. Joy in the midst of serious situations and huge challenges.

We can be a sign and a wonder to those around us as we walk in His supernatural joy. And when the essence of this joy touches other lives, people will be drawn to know the source of our joy, Jesus Himself.

Heaven's party atmosphere.

I believe heaven contains an atmosphere full of joy, delight and celebration. Joy in gazing upon Jesus. The delight of the saints. Angel celebrations when people come to faith. Delight in God's will always being performed. It's a place of joy that we cannot even begin to imagine!

Scriptures clearly tell us that the angels rejoice every time a believer is welcomed into the kingdom. What does that look like? I see in my spirit a radiant glow of delight surrounding these creatures of the Most High, a delight so profound it's almost tangible. And the Word says that God laughs in the face of His enemies. What does that sound like? His laughter is strong and bold and very confident in the sure outcome of all situations. Lord, fill me with this rejoicing and laughter that resounds in heaven!

In Patricia's first children's book, "Adventures with the King - Heavenly City", there is a wonderful chapter that paints a picture of the party atmosphere where God and His angels reside. It is based on an actual prophetic experience of the party currently taking place in heaven and you can view the illustration of heaven's joyful party atmosphere

that our prophetic painter, Ruth-Ann Fryer, has created. We are called to experience this supernatural realm of joy and then to manifest it here on earth.

Fullness of Joy in His Presence.

We need to experience this place where God can invade our souls and impart doses of His supernatural joy much more often than we currently do. Not only do we need it for ourselves, but also for the world that desperately needs to see a demonstration of God's joy in these times of great darkness and lack of hope.

Remember that when Paul teaches on the fruit of the Spirit, joy comes second in the list! Where the Spirit of the Lord is, there is JOY! Perhaps it's easy to gloss over this little word, but I believe the Lord is reminding His Body that He wants us to be carriers of the Spirit's joy to the world around us in greater measure than ever before.

Personal Application

If you're tired and weary, lacking in joy, there is a simple cure. Soak in His presence. Refresh yourself in Him. Focus on Jesus, and His love towards you, and let Him remind you of the many blessings that He brings to your life. As you set your mind on things above, you will receive your fill-up of joy.

One of my favorite messages from Graham Cooke is how he has learned to "get into peace" in less than ten seconds, no matter what situation he finds himself in. Walking in supernatural peace is definitely a demonstration of the Kingdom of God. And so I've found myself challenged as God has been speaking to me about walking in supernatural joy, to press into the Spirit, find His joy there, and then walk in it, no matter what situation I find myself in.

The message of "good tidings of great joy" is not for the Christmas season only. Because of Him, we can walk in great joy, 'joy unspeakable and full of glory' right here and right now.

Let's tap into that supernatural river of joy! Let's get swallowed up in a spirit of joy. In delighting in the Lord. In rejoicing in His presence. And in bringing His Kingdom of joy down here on earth as it is in heaven.

C. SCRIPTURE MEDITATION

1. Week One: Psalm 16, Psalm 46:
2. Week Two: Psalm 37, Romans 14:17
3. Week Three: Luke 15:10, Galatians 5:22
4. Week Four: Philippians 4

And Remember

God loves you with an everlasting love!

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Primitive Salvationism: Warriors in the Army of Salvation & Soldiers in The Salvation Army

by Cadet Christopher Footer

WARNING

This article is idealistic and primitive. It is intended to provoke thought, entice hearts and move bodies to some sort of aggressive action.¹

There is only one God, and there is only one Salvation Army. That army however is made of many people; and many people have many views. There are traditional Salvationists, Pentecostal Salvationists, radical Salvationists, neo-Salvationists, primitive-Salvationists... The list is endless. The focus of this paper is Primitive Salvationism, however it is important to state from the very beginning that these labels are just that, labels. Not everyone will fit neatly into a 'Salvationist box'; and even when someone does fit into a box this does not mean they are incapable of stretching beyond the boundaries of that box. These labels should aid us in discovering who we are, and what we stand for; not constrict us from expressing ourselves to our God, and to those around us.

Primitive Salvationists are mission focused militants, and are heavily involved in both mission and ministry. We believe in "Going for souls, and going for the worst", and there is a strong sense of "relationship between our historical foundations and obedience and call"² While we do not wish to return to the days of women wearing bonnets and men growing long beards, we passionately desire to fulfil the great commission of our God. We long to make disciples of all nations³, and as William Booth put it, 'win the world for Jesus'. General John Gowans states; "I don't want The Salvation Army to demilitarise. I would say it should arm up and go for it; because there's a world here that needs a fighting company."⁴ Primitive Salvationists aim to be this 'fighting company'.

The concept of being a 'fighting company', a battalion of soldiers at war, is not a metaphor. Primitive Salvationists believe strongly in spiritual warfare, and are aggressively involved in the ongoing war '...against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.'⁵ Being charismatic in practice, primitive Salvationists believe in (and practice) things such as miracle healing and prophetic speaking. Captain Stephen Court (a prominent primitive-Salvationist) has been heard to ask the question, 'Have you ever raised someone from the dead? No? Well have you ever tried?'. We are active, aggressive, and intentional about the war we wage. While this behaviour may seem somewhat 'out there' to some people, it is not all that different to how the early Salvationists fought: "The Salvation Army came to be synonymous with miracles, signs, wonders, and all sorts of extravagant behaviour. They felt that people would be more likely to believe in the 2,000 year old miracle stories of the Bible if they saw miracles performed on their own streets."⁶

Not content with war on the spiritual front alone, Primitive Salvationists are also "fiercely evangelical and politically aggressive".⁷ To this end you will find that Primitive Salvationists actively speak out on morality issues such as abortion, sweat shops and

same sex marriage. You will also find, hanging on the office wall of a Primitive Salvationist, a photograph of the child or children they sponsor overseas. We exercise holy passion to win the world for Jesus. Not just the people in our street; but people the world over. As Chick Yuill puts it, "Our presence should make a difference! Like salt, we should challenge the corruption of all that is evil... It is not enough to challenge non-Christian society by our presence. We must seek to transform it by our participation."⁸ We are not just present in the world, we are involved in it, and we are fighting for the people that live on it!

This paints a picture of a zealous people, a fighting people, a people living 'on the edge'. We live this way because we believe in our God, and we believe in a Heaven and a hell. We must live on the edge, for it is at the edge that people fall into the flames of hell. If we do not stand in the way, pointing towards a better way, then who will? "We do all the good we can, by all the means we can, in all the ways we can, in all the places we can, at all the times we can, as long as ever we can."⁹ Some might accuse Primitive Salvationists of being overly zealous, overly optimistic, and somewhat unrealistic. Does Primitive Salvationism fail to apply itself in a way that genuinely grasps current realities? No. "The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."¹⁰ While some people may not be comfortable with the way we do things or the way we present ourselves, one truth rings painfully in our ears: thousands of people condemn themselves to hell for all eternity every day; and every day Christians stand idle. Primitive Salvationists will not stand idle! "While there remains one dark soul without the light of God, we'll fight, we'll fight to the very end!"¹¹ "Those who do not feel the urgent need of radical changes in themselves and in mankind, or those who cannot reconcile themselves to the desperate measures required by so desperate a case, have nothing in common with us. The world is lost, and Jesus has come to save it; and it must be saved, at any cost, and whatever that may require, because whoever is not saved will be damned forever."¹² It is important to note however that as with all things, a lot of the aspects of Primitive Salvationism can be taken too far. We are called to give our all, but not to the extent that we wear ourselves into the ground where we are no good to anyone.

To sum up the heart of Primitive Salvationism, it is "charismatic-flavoured, mission-focused heroism"¹³. Primitive Salvationists are Warriors in The Army of Salvation; and Soldiers in The Salvation Army. We will go to great lengths to see even a single soul saved, and we will keep up this fight until every soul is saved, or Christ returns to Earth. How can any Salvationist live any other way? This is not about how we worship, what songs we do and don't sing, what constitutes regulation uniform, or even any deep theological debate. This is a response to the calling of Christ, and to the mission of The Salvation Army.

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Endnotes

- 1 Danielle Strickland - <http://www.primitivesalvationist.com/perspectives.html>
- 2 Rowan Castle
- 3 Matthew 28:18-20
- 4 General John Gowans - A Cause To Die For
- 5 Ephesians 6:12
- 6 Aaron White & Stephen Court – Revolution - Pg 75
- 7 Lieutenant Rowan Castle
- 8 Chick Yuill – Battle Orders - Pg 72
- 9 Source unknown
- 10 Henry Martyn - The Speaker's Quote Book – Pg 251
- 11 General William Boothe
- 12 George Scott Railton – Revolution – Pg 100
- 13 Captain Stephen Court

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Worship Warfare: Invading hell and Exciting Heaven

by Matthew Champ

1 Chronicles 16:28-29

“Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength, ascribe to the LORD the glory due his name. Bring an offering and come before him; worship the LORD in the splendor of his holiness.”

What is the first thing that comes to your mind when you think of the word worship? Probably the same thing that hits me: music. When we think of worshipping the Lord our minds jump to known worship leaders or local worship bands and even the odd solo artist who can comfortably enter you into a time of praise to the Lord.

There is so many types of worship music, so many varieties; it seems almost hard to choose from:

- Jason Upton with his free-flowing, heart pumping, freedom call;
- Salvador with their soulful Latin music that alone is just as powerful, if not more, than their sincere heartfelt lyrics of love;
- Toby Mac with his hip hop rhymes that make almost anyone want to ‘break’ dance before the Lord, (probably in secret ;)
- P.O.D. (Payable on Death) with their hardcore grunge to shout praises before YHWH as they prepare to lead the chosen generation to the hills of Zion.
- Being a Soldier I almost feel obligated to also mention the Brass Bands and Songster whose melodious sounds can carry any receptive listener nearer to the heart of God.

Those are just to name a few. With so many varieties and styles of worship music it is obvious that we as humans were made to worship. The question that now arises is: What does worship mean? Worship is the reverent love and devotion accorded to God. It is to regard God with ardent or adoring esteem or devotion. Worship is a feeling of profound love or adoration appointed to God. Worship is holding in awe the beauty of God. It’s a ‘doing thing’ as you totally give yourself over to God.

So, with all of this worship that surrounds us I realized something. We, as Christians, are SO quick to judge each other’s worship styles. I’ve sat through worship team meetings where people have said certain worship songs could not be sung because the older folks in the church didn’t like songs that weren’t in the song book and vice versa where band masters have changed Sunday morning selections because certain people don’t appreciate the brass/songster selection.

People: WORSHIP IS WORSHIP!

Do you think that God is picky on how we praise Him? Do you think He cares if we play *Daystar* or *Jesus Loves Me* on a Sunday morning when it’s worship? Worship invades Hell and excited Heaven, why would we censor our worship because of one of two

people's tastes? We would be censoring what would invade Hell and what would make Heaven rejoice.

The Psalms talk a lot about how God feels about worship.

Psalm 81:1-4 says:

"Sing for joy to God our strength; shout aloud to the God of Jacob! Begin the music, strike the tambourine, play the melodious harp and lyre. Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast; this is a decree for Israel, an ordinance of the God of Jacob."

It doesn't matter what we sing, how we sing, what we play or how we play as long as we are doing it with sincere hearts before the Lord!

Psalm 105:1-3 says:

"Give thanks to the LORD, call on his name; make known among the nations what he has done. Sing to him, sing praise to him; tell of all his wonderful acts. Glory in his holy name; let the hearts of those who seek the LORD rejoice."

We are to sing worship to Him.

We are to play worship before Him.

We are to shout worship to Him.

Psalm 100:1-2:

"Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs."

It God doesn't care how we worship why do we care how everyone else worships? Why do some folks I know have a problem that I can fall face down before the Lord and worship him to 'screamo' or 'punk-rock' or 'grunge'?

Why do some people have a problem worshipping to different styles of music?

Let me tell you something. The reason that worship is always related to music is because that's the easiest way to worship. Naturally, when we worship, we sing, even when we try not to. I was at a prayer meeting in May where we were going to spend time in prayer worshipping the Lord without music – yet we didn't know how to. After 45 minutes the guitar was brought out because that's what we knew.

If you can't worship without music you are missing out on a beautiful intimacy with Christ. Matt Redman wrote a beautiful song: *Heart of Worship*. They lyrics go as follows:

*When the music fades
and all has slipped away
and I simply come.
Longing just to be*

*something that's of worth
that will bless Your heart.*

*I'll bring You more than a song,
for a song in itself
is not what You have required.
You search much deeper within,
through the way things appear,
You're looking into my heart.*

*I'm coming back to the heart of worship
and it's all about You, it's all about You, Jesus.
I'm sorry, Lord, for the thing I've made it
when it's all about You, it's all about You, Jesus.*

*King of endless worth,
no one could express
how much You deserve.
Though I'm weak and poor,
all I have is Yours,
every single breath!*

How true is it? We need the heart of worship to be about how much we love Jesus, not about what style of music we can worship to. Worship is not about us or how good it makes us feel. Worship is not about the music or how it sounds. Worship is not about raising our hands because we feel obligated to or because everyone else is doing it. Worship is not about singing words because they are on a screen in front of us or we have them memorized. Worship is ALL about Jesus and ONLY about Jesus.

Have we made worship selfish? Maybe we should ask ourselves a few questions on where we are at with our own personal worship.

How is your worship life when you pray?
How is your worship life when you read God's word?
How is your worship life when you study God's word?
How is your worship life as you live your life?

Our lives should be a consecrated act of worship at all times, with no compromise. I beseech thee brethren, present yourselves as a living sacrifice to God.

It's time to get down to the full heart of worship – we need to mean the words we speak, the tunes we sing, the prayers we pray and the things that we do. So, throw down your contempt for certain styles of worship – they may not all suit you – but they all suit God.

Enough of judging the bandos, enough of judging the screamos, enough of judging the soft rockers...it all sounds the same to God when it's being sung from the heart. More importantly, enough with this whole mind frame that music is just enough in worship.

Worship is sacrificial. Look at Abel, Noah, Daniel, Shadrach, Meshach, Abednego and Abraham.

- Abel sacrificed his best to the Lord in worship and in turn his very own brother killed him out of jealousy.
- Noah sacrificed his reputation, his family for the many years that it took him to build the ark and his friends as he obeyed the Lord in his act of worship.
- Daniel, Shadrach, Meshach and Abednego all sacrificed their lives as they worshipped the Living God who reigned throughout the Earth and in turn were saved and converted a nation.
- Abraham. We all know that Abraham was ready to sacrifice his one and only (legitimate) son to the Lord Most High as an act of worship, but was stopped when the Lord saw that his worship was pure.

In the same way we must worship with a sacrificial heart where it's not about us, it's about Jesus. God inhabits our worship, so when we are sacrificial within our worship we shall be blessed beyond the grave. What does sacrificial worship look like today? Dare I say tithing? Generosity? Giving with a good heart?

How else can we worship? We already know through music and through sacrificing, through prayer and through our lives, but there must be more.

We can worship through feasting. Acts 2: 43-47 talks about how we can worship the Lord together through feasting, fellowship and living in community. It says: "A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders. And all the believers met together constantly and shared everything they had. They sold their possessions and shared the proceeds with those in need. They worshiped together at the Temple each day, met in homes for the Lord's Supper, and shared their meals with great joy and generosity-- all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their group those who were being saved."

We worship simply through knowing Christ as our Lord and Savior, acknowledging Him with our rising and our sleeping. Anna, in Luke 2:36-38, worshipped the Lord night and day and was rewarded with a blessing from the Lord that was one of the greatest honors for anyone, she got to see the Christ child before her death. "There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem."

We worship the Lord through our testimony of Jesus and the words of our mouth. Revelation 19:9-10 says: "Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!' " And he added, "These are the true words of God." At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.""

We worship the Lord through our service. Read through all of Isaiah 58 and you'll understand that one!

We worship the Lord through our unity, friendship and our discipline. The call to worship together in orderly unity comes from 1 Corinthians 14:26: "What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church."

As you can see there are SO many ways to worship and none of them are wrong. The Lord receives each of them with great joy and why wouldn't He? We would be fulfilling our calling as humans: we were made to worship. These types of worship, through our songs, dances, testimonies, offerings, disciplines, and services all invade Hell. They snatch away people that are ensnared in the palm of the Devil and they excite Heaven because truly worship delivers lost souls into the hands of angels.

I love the lyrics to the following song...make the words your prayer as you throw down your selfish worship and pick up a worship that can only be described as true warfare.

*This is my desire: to honor You.
Lord with all my heart I worship You.
All I have within me, I give You praise.
All that I adore is in You.*

*Lord I give You my heart,
I give You my soul, I live for You alone.
Every breath that I take,
Every moment I'm awake,
Lord have Your way in me.*

Come Join our Army – Reflections on 2 Chronicles 20

by Major Bruce Power

What sort of salvation army are you a part of? Perhaps a view from the past, can help us to define a prayer for the future.

As the curtain opens on our story the scene is frightening. News delivered to King Jehoshaphat is dire: 'A vast army is coming against you' (20:2). But that's not the worst part. Taken by surprise, the advancing force is already within the borders. In fact, it's about 25 miles away! Talk about an unanticipated crisis! That's not all. The narration suggests the army of Judah is not in very good shape. Here we need a little background.

Jehoshaphat though a godly man, had made some poor decisions. Those decisions led to a war which went badly, and in other ways cost him dearly. His alliance with Ahab, marked by the marriage of Jehoshaphat's son Jehoram, to Ahab's daughter Athaliah would prove to be disastrous for Judah. But those repercussions would come later. Jehoshaphat's alliance with Israel was also played out in a war with the Arameans which almost cost Jehoshaphat his life. In response to an urgent cry the LORD delivered him as he faced certain death (2 Chronicles 18:31), but the army of Judah clearly took a beating. When he returns to the palace, Jehu the seer announces that the king's choice in allying himself with Ahab had led to 'the wrath of the LORD' being upon him. Clearly Jehoshaphat had created an environment in which he found himself in big trouble. Now a 'vast army' of invaders attacks from the south, likely hoping to take advantage of a weakened Judah and completely destroy the state. While such a surprise attack would present a crisis at any time, in its weakened state Judah can offer little resistance.

In this we can find a word of comfort — good people can mess up big time! But the key to understanding Jehoshaphat is how he responds to a crisis. When facing death in the battle with the Arameans he cries out to God. In this crisis he 'resolved to inquire of the LORD' (20:3). And before the assembled people of Judah he concludes a prayer to God asking for deliverance with this declaration: 'We have no power to face this vast army that is attacking us. We do not know what to do, but our eyes are upon you'(20:12).

As Jehoshaphat and all the people of Judah wait before God, 'the Spirit of the LORD came upon Jahaziel ... a Levite ... as he stood in the assembly.' His message from God is simple: 'Do not be afraid or discouraged by this vast army. For the battle is not yours, but God's' (20:14-15). After providing explicit directions as to where they are to meet the enemy, the final word is given: 'You don't have to fight this battle. Take up your positions; stand firm and see the deliverance the LORD will give you. Go out and face them tomorrow and the LORD will be with you' (20:17). In response to this promise king and people bow in worship, and some of Levites stood and praised the LORD (20:18-19). The curtain closes and we wait in the dark for the next scene.

'Early in the morning ...' the narrator begins. As the curtain rises on this new day we have so many questions. How did Jehoshaphat and the people spend the night? Were they in an all night prayer meeting? Did they sing and praise God until the wee hours or go home to attempt a good night's sleep? Was each response unique? We don't know. But as morning breaks the people are again assembled, and when they set out to meet the advancing foe, Jehoshaphat declares: 'Have faith in the LORD your God and you will be upheld' (20:20). Assured by God's promise of victory the text implies that the army which advances in Yahweh's strength includes women 'and children and little ones' (cf. 20:13, 20). This is an incredible picture. The people moving forward to face a 'vast army' includes women and children and even infants who must be carried. Does everyone have to go because otherwise there would be no army to meet the enemy? Or is this a recognition that if this battle fails there will be no future anyway? We can only guess, but in any scenario we might imagine logic would declare this to be a death march!

'After consulting the people Jehoshaphat appointed men to sing to the LORD and to praise him for the splendor of his holiness as they went out at the head of the army' (20:21). Again the narrator teases us with what we are told and not told. What is the nature of this consultation? Is it a poll to identify the good singers? Or the most talented lyre players and percussionists? Does he seek spiritual leaders?

The 'winners' of this consultative process also got to be at the head of the army! On the front of the front lines holding their lutes or lyres or drums. And singing! How do you sound when you're shaking like a leaf? OK. Maybe that would only be me — but they marched forward waving their flags and shaking their timbrels. Yikes! I slipped into another salvation army for a moment.

The narrator tells us that in this moment when the future hung in the balance they sang: '*Give thanks to the LORD, for his love endures forever.*'

Imagine taking your place as a leader at the front of the front lines, knowing, sensing the enemy could be over the next hill. And stepping up until there is a clear view of the valley below. But as your eyes focus on the approaching enemy, they are still. Stopped silent in their tracks. Defeated by their own weapons and rage.

When had the victory taken place? When the king looked to God confessing 'We have no power ... and don't know what to do, but our eyes are upon you' (20:12)? Or was it when both king and people assembled and prayed and listened intently as God sent the word through an otherwise unknown prophet? Did events change when everyone 'fell down in worship before the LORD (18)? Was the critical moment when some of the Levites stood and praised the LORD (19), or when the chosen singers took their place at the front of the line? Or when the whole contingent began to sing and praise? Again we are teased both by the facts provided and the lack of thereof. In any case the enemy was defeated, and praise and thanks directed to God in anticipation and remembrance of faithfulness led to a new experience of deliverance and joy. And further reasons to celebrate the enduring love of God.

As we face the crises in our lives, homes and communities of faith, in our army or neighborhood or world, God remains sovereign. Whether that crisis has been brought on ourselves or dumped on us, though it is overwhelming and we may feel completely boxed in, though we are powerless — we can turn our eyes to God. In faith we can take our places, trusting God ourselves and encouraging one another to believe God's resources are adequate to our need. Transformed living begins with worship, celebrating the God who is good, whose love endures forever! We don't have to know how our crisis will be resolved to have faith in the God who resolves crises. And as we praise and honor God in word and action we actively call him to our battlefield.

Jehoshaphat's salvation army believed these truths and put them into practice. Our Salvation Army can do the same. But to be successful we need God and we need each other. Reflect for a moment on the events. Some men warned of the crisis (20:2), Jehoshaphat inquired of the Lord and proclaimed a fast (20: 3), the people came together to seek the Lord (20:4), the Spirit came on Jahaziel who spoke a word from God (20:14), and some of the Levites stood to praise the LORD (20:19). Then those appointed to sing to Yahweh at the front of the people took a deep breath, gulped and stepped forward! And others filled in the ranks behind them. Everyone had a part to play, and when they worked together in faith and prayer, in praise and obedient action God worked wonders. An army, overwhelmed, overpowered and afraid truly became a salvation army. God wants to do the same thing for us.

Spiritual Gifts

by Andrew Bale

"To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to another the interpretation of tongues. All these are the work of one and the same Spirit, he gives them to each one as he determines." (1 Corinthians 12:8-11)

Sometimes we get hung up on "gifts". People say; I have this gift, he has that gift, she has another gift. This kind of talk is nonsense. The first thing to remember about Spiritual gifts is that they are just that gifts! God loves to give us gifts just as we love to shower presents on our children. Some of these gifts are indulgent, they're just for our benefit, Most of them are, however, practical and they are given to us to make mission possible.

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. "Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" Matthew 7:7 -11

These gifts are like tools (or in the case of the indulgent ones like medicine) - we are given them as and when we need them.

If I want to build a shed (God forbid that he would ever call me to do that - undoubtedly it would fall down!) But if I did want to build a shed I would got to my toolbox (or more than likely borrow someone else's) and select the tools I needed for the job. When I'd finished the job I would replace the tools. I wouldn't carry around with me a hammer, nails, screwdriver, saw etc. just in case I might be called upon to build a shed!

It's the same with spiritual gifts. We are given them when we need them. They are not exclusively ours, they are freely available to all God's children as when they need them and he decides to give them.

Now before anyone (quite rightly) shows up the shortcomings of my metaphor let me qualify it. Tools are inanimate objects, to use them you have to be skilled. Spiritual gifts on the other hand come with a mind and purpose of their own. If we yield to God he uses them through us.

I think that sometimes we are too quick to parcel out responsibility to certain individuals. If the disciples met a demon-oppressed man they didn't go away and come back with a

person skilled in deliverance ministry, they just said (in the name of Jesus) "asta la vista" baby and carried on with their task of saving the world.

So when we consider the following gifts we must remember the following points.

- 1) God can do whatever he wants to do in and through us as long as we take him at his word.
- 2) Gifts are available to anyone who asks for them in faith.
- 3) Gifts are given to us as when we need them.
- 4) Gifts are for the furthering of mission and the improvement of the church.

I have tried to include some personal examples of these gifts have been used in my own ministry. I've also included at least one biblical example from either the Old or New Testament. If you would like to send me stories that further illustrate the practical nature and essential qualities of God's gifts then please mail me and I will include them.

This gift is incredibly useful and indispensable if we wish to carry out effective ministry. This gift has nothing to do with human understanding, logic or academic ability. This gift is about the Holy Spirit presenting us with solutions in apparently impossible circumstances.

I can remember being responsible for a Sunday School a couple of years ago. The other leaders had decided after much prayer that we needed to start a new programme for some of the older children. This new programme was going to address some of the deeper and more practical aspects of our Christian expression.

We had selected the children we wanted to attend; we had appointed leaders and secured a location. It was at this point that we hit a stalemate. In a church with an already overcrowded schedule when could we fit this new venture in? Every possible time suggested either clashed with something else or prohibited attendance by some of the suggested key players.

The meeting at this stage became a little heated as some people tried to suggest that we hijack what they considered to be less relevant programmes within the church. Cries of "this is important and that isn't" began to ring around the room.

At this point someone suggested that we pray and ask God for a word of wisdom. We did this and within about five minutes a time presented itself which was acceptable to all. Of course the time had always been there but in our blindness we couldn't see it. This is a simple example of how the gift of knowledge works. When we ask God for this gift and use it in faith it can streamline our decision-making process significantly and speed up the advancement of mission.

The best biblical example of the gift of wisdom that I can think of is the judgement of Solomon.

1 Kings 3:16-28

"Now two prostitutes came to the king and stood before him. One of them said, "My lord, this woman and I live in the same house. I had a baby while she was there with me. The third day after my child was born, this woman also had a baby. We were alone; there was no-one in the house but the two of us. "During the night this woman's son died because she lay on him. So she got up in the middle of the night and took my son from my side while I your servant was asleep. She put him by her breast and put her dead son by my breast. The next morning, I got up to nurse my son - and he was dead! But when I looked at him closely in the morning light, I saw that it wasn't the son I had borne." The other woman said, "No! The living one is my son; the dead one is yours." But the first one insisted, "No! The dead one is yours; the living one is mine." And so they argued before the king. The king said, "This one says, 'My son is alive and your son is dead,' while that one says, 'No! Your son is dead and mine is alive.'" Then the king said, "Bring me a sword." So they brought a sword for the king. He then gave an order: "Cut the living child in two and give half to one and half to the other." The woman whose son was alive was filled with compassion for her son and said to the king, "Please, my lord, give her the living baby! Don't kill him!" But the other said, "Neither I nor you shall have him. Cut him in two!" Then the king gave his ruling: "Give the living baby to the first woman. Do not kill him; she is his mother." When all Israel heard the verdict the king had given, they held the king in awe, because they saw that he had wisdom from God to administer justice. "

The gift of knowledge is another very useful gift. Although God will give this gift freely to those who ask him we should not ask for this gift lightly. The use of this gift requires a great deal of faith on the part of the practitioner! The gift of knowledge provides us with information about a person or their circumstances that is unknown to others and secret to them. This gift can be especially helpful in ministry - but one has to have an equal measure of bravery and sensitivity to use it! Let me give you an example.

Sitting in a Salvation meeting one night a young lady went to the Mercy Seat. As she went forward, God via the gift of knowledge began to speak to me. I asked my wife to go and counsel the young lady before anybody else got the chance. I told her to take her away from the Mercy Seat and take her somewhere else. I felt concerned that the issue she was dealing with would not be dealt with at the mercy seat and would then be lost in the handshakes and congratulations at the end of the meeting. I felt God saying that if we could get her into a more private location with some supporting intercessors then he would deal with the issues that were burdening her. My wife took her to another location.

We prayed for the lady, she confessed her sins. She forgave those who had hurt her and received ministry. Everything was dealt with apart from one issue. I addressed this fact and asked her to bring into the open - she was reluctant. I gave her a piece of paper and a pen and asked her to write it down on the basis that it was important that she acknowledged it - she hesitated. I took the piece of paper and wrote down two words. The first word was a name the second described the particular trauma that the owner of the name had subjected her to. She let out a scream, began to sob and said, "I've never told anyone, I never told anyone". The team comforted her and I assured her

it was not her fault that God forgave her and was healing her. Within five minutes she had forgiven that individual and within half an hour was embracing him in our presence.

Those who fear the gifts of the spirit will say, but what if you were wrong? What if the events you imagined had never taken place? The gift of knowledge is a wonderful thing but has to be administered with extreme care, sensitivity and caution!

An Old Testament example of the gift of knowledge;

1 Samuel 10:20 - 24

"When Samuel brought all the tribes of Israel near, the tribe of Benjamin was chosen. Then he brought forward the tribe of Benjamin, clan by clan, and Matri's clan was chosen. Finally Saul son of Kish was chosen. But when they looked for him, he was not to be found. So they enquired further of the LORD, "Has the man come here yet?" And the LORD said, "Yes, he has hidden himself among the baggage." They ran and brought him out, and as he stood among the people he was a head taller than any of the others. Samuel said to all the people, "Do you see the man the LORD has chosen? There is no-one like him among all the people." Then the people shouted, "Long live the king!" "

A New Testament example of the gift of knowledge (this example shows that spiritual gifts though generally bringing blessing also root out hypocrisy and corruption);

Acts 5:3 - 11

"Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God." When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened. Then the young men came forward, wrapped up his body, and carried him out and buried him. About three hours later his wife came in, not knowing what had happened. Peter asked her, "Tell me, is this the price you and Ananias got for the land?" "Yes," she said, "that is the price." Peter said to her, "How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also." At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. Great fear seized the whole church and all who heard about these events. "

This is a wonderful gift! Have you ever been faced with a set of circumstances that you knew God could deal with - but your confidence was just sagging beneath the weight of apparent impossibility? In such circumstances we need to ask for the gift of faith! The gift of faith is a supernatural charge of divine confidence that in the words of the hymn writer shouts in the face of impossibilities - "It shall be done!"

Examples of the gift of faith being used are everywhere! Elijah's defeat of the prophets of Baal at Mount Carmel, Peter's declaration to the lame man "get up and walk", Moses parting of the Red Sea Jesus' cursing of the fig tree, Peter's walking on the water and

so one could go on. The gift of faith is a release of confidence in the promise or instruction of God.

Rather than give an example of the gift of faith from my own ministry I'd like to dig into the history of the Salvation Army for one. Herbert Booth (a phenomenal hymn writer and powerful Christian) needed to purchase a building for The Salvation Army. This building was essential to the training of new Officers. The sum of money involved was huge, Herbert had gone ahead with the purchase even though he knew he didn't have the capital to complete the deal. At the eleventh hour following a period of intense spiritual darkness and warfare the money arrived and the deal was closed. Herbert wrote the following words in celebration of the gift of faith;

"O for trust that brings the triumph, When defeat seems strangely near! O for faith that changes fighting into victory's ringing cheer; Faith triumphant, knowing not defeat or fear!"

I believe that one of the best examples of a group of believers asking for, receiving and using the gift of faith is found in;

Acts 4:23-31

"On their release, Peter and John went back to their own people and reported all that the chief priests and elders had said to them. When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heaven and the earth and the sea, and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David: "Why do the nations rage and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One.' Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen. Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus." After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly. "

Some may argue that the disciples asked for boldness, but I think in the face of impossible persecution they asked that God would give them the power to believe that he would do what he had told them he would do!

Healing like the gift of knowledge though undeniably helpful must be used with sensitivity and care. The death of people like David Watson, Roy Castle (and my great friend Bill Shiels) together with the long term illnesses and disabilities of other saints proves beyond doubt that God does not and will not heal everyone. There are some within the church (particularly those within "the word of faith" movement) who believe that if a person is not healed it is due to a lack of faith and nothing more. This is nonsense - if this were so then eternity would start now and not when we die!

Humans are not immune to illness. Illness like everything else can be used to glorify God. The testimony of the terminally ill and handicapped has always been used to win people into the kingdom. I have been the recipient of healing but know of many people (some who are close friends) who seem to be stuck with their conditions. The story of Job makes it clear that there is a lot more to healing and illness than some are prepared to think.

The mysterious nature of God's sovereign will should not stop us looking to ask for and use the gift of healing in our ministry. As long as we are prepared to conclude all our prayers with the phrase "they will be done" then we are on safe ground and should exercise our faith boldly.

Biblical examples are two a penny, healing was common place in both the Old and New testaments. If we feel called to minister healing then we should learn from the examples of others. I would recommend the following books; "Come Holy Spirit" by David Pytches and "How to have a healing ministry without making your church sick!" by Peter Wagner.

This is where in response to our faith God intervenes and bypasses the laws of nature. Again examples are too commonplace in the bible to mention. Miraculous powers are usually accompanied by the gift of faith. This gift seems to thrive in areas where the church is persecuted. This gift basically says, "My God is so big, so strong and so mighty there's nothing that he cannot do". In many ways this gift embraces all of the others, as spiritual gifts are by their very nature supernatural!

I cannot think of a specific incident in my own ministry where I have used this gift. This says more about the nature of gifts than we might think. As I said at the beginning these gifts are tools and are given to us as and when we need them, To date I have not come across a situation where I needed this gift, to date the others have always been sufficient!

1 Corinthians 4:20 *"For the kingdom of God is not a matter of talk but of power. "*

Prophecy is not about predicting the future. Prophecy is the ability to receive a message from God and relay it to his people quickly, efficiently and with conviction. Of course this message may refer to the future but we must not limit the power of this amazing gift just to the act of foretelling. Occasionally prophecy will foretell but prophecy always tells forth! Prophecy is the most useful gift available to believers and we should seek for it and ask for it constantly;

1 Corinthians 14:1 - 5 *"Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. For anyone who speaks in a tongue does not speak to men but to God. Indeed, no-one understands him; he utters mysteries with his spirit. But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the*

church. I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues."

Prophecy encourages, prophecy builds up, and prophecy glorifies Christ. Prophecy corrects, prophecy directs. In terms of examples any time a Christian uses their mouth in tune with God's will the result is prophecy. Sometimes certain individuals are set forth as prophets because of their remarkable gifts of communication. If we ask in faith we can all be prophets.

The fact that God speaks to his people in dreams and visions is beyond debate. We're all familiar with the old adage that a picture can tell a story better than a multitude of words, as John Bunyan said "the citadel of man soul is easier stormed through eyegate than eargate". Sometimes when people are struggling with complex spiritual issues metaphor and simile are God's best servants.

Biblical examples abound, Joseph and his brothers, Daniel, the birth of Jesus. When Peter quotes Joel in Acts he specifically mentions dreams and visions as accompanying the delivery of the Holy Spirit.

In my own experience dreams are good motivators because they are intimate. If God can be bothered to infiltrate my unconscious mind - wow! He really must want me to do something. Of course not all our dreams come from God. I always ensure before I retire that I bind up in the name of Jesus any evil spirits or demons that might be waiting to influence or interfere with my dreams!

How do we know if a dream is from God? It will often recur. It will be easily remembered. It will be lucid and detailed. If we dream such a dream and we are unsure of its meaning then we should seek out someone with the gift of interpretation, When we arrive at a meaning for our dream we should test that interpretation among God's people. Dreams that seem to have an unhappy ending should not be seen as concrete predictions; they might just be warnings! Symbols can have a negative as well as a positive meaning. A fire might symbolise Hell! Or it might indicate the descent of the Holy Spirit! We should interpret dreams cautiously and apply a great deal of prayer to this activity.

Visions are even more important than dreams. Visions are often the precursor to the gift of faith, which in itself is often the precursor to something miraculous. You may have a vision for your church or a derelict building in your community. In such cases we should pray through the vision, test it and when we are certain that the picture we see is from God we should pursue it with a passion.

An Old Testament example of a dream;

Genesis 28:11 - 21 *"When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There*

above it stood the LORD, and he said: "I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you." :When Jacob awoke from his sleep, he thought, "Surely the LORD is in this place, and I was not aware of it." He was afraid and said, "How awesome is this place! This is none other than the house of God; this is the gate of heaven." Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it. He called that place Bethel, though the city used to be called Luz. Then Jacob made a vow, saying, "If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear :so that I return safely to my father's house, then the LORD will be my God"

A New Testament example of a vision;

Acts 10:9 - 21 "About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him, "Get up, Peter. Kill and eat." "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." The voice spoke to him a second time, "Do not call anything impure that God has made clean." This happened three times, and immediately the sheet was taken back to heaven. While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate. They called out, asking if Simon who was known as Peter was staying there. While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them." Peter went down and said to the men, "I'm the one you're looking for. Why have you come?"

Under this heading we're going to look at both tongues and the gift of interpretation. There are two types of tongues. The practical ability to speak in the language of your listeners (even though you don't speak that language!). Then the more common gift, which is communication or praise via a language given by the Holy Spirit.

The first gift speaks for itself (pun unintended) and its pragmatic benefits are obvious. this gift is still given and we should ask for it and seek it when the right time arrives.

The second has always been the cause of controversy and division within the church. Paul lays down strict guidelines for the use of this gift within public worship;

1 Corinthians 14:1 - 33

"Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. For anyone who speaks in a tongue does not speak to men but to God. Indeed, no-one understands him; he utters mysteries with his spirit. But everyone who prophesies

speaks to men for their strengthening, encouragement and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified. Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church. For this reason anyone who speaks in a tongue should pray that he may interpret what he says. For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying? You may be giving thanks well enough, but the other man is not edified. I thank God that I speak in tongues more than all of you. But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. In the Law it is written: "Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me," says the Lord. Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"

What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. If anyone speaks in a tongue, two - or at the most three - should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God. Two or three prophets should speak, and the others should weigh carefully what is said.

And if a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that everyone may be instructed and encouraged. The spirits of prophets are subject to the control of prophets. For God is not a God of disorder but of peace"

The spirit has on rare occasions allowed me to use tongues in my private devotions. In those moments when love and praise or concern and frustration made it difficult for me to pray, the Holy Spirit has taken over and I have prayed in the spirit. Early in my Christian life (under pressure from well meaning friends) I also used this gift in ministry and in house group worship. My experience has taught me and the bible would appear to confirm that this gift is for private use and personal edification. In itself it is not proof of Holy Spirit baptism and the use of this gift is not essential to Salvation.

However, we should not ignore this gift. If we feel that we need it then we should ask for it in faith. If we have been given it we should use it within the parameters of scripture. If we do this then God will surely be glorified!

On occasion tongues may be used in public worship where one has the gift of interpretation. I have witnessed this work very well. However, this can be dangerous and is probably unnecessary. If God has a message for us then he can deliver it as easy in our mother tongue as in an ecstatic one. Why go through a tongue and then through an interpreter to get to a person. Within the context of scripture this is not the way we see God dealing with his people.

If you feel that you have the gift of interpretation then perhaps you should pray that God would help you to apply that gift to Dreams & Visions.

If anything is underestimated in terms of power and use within the Church today its praise! Praise is not only a gift from God but it embraces all of the others. Praise is the fertile soil in which ministry grows. Praise is a complete anathema to the Devil and his evil troops. Praise puts things into perspective. Praise can win victories where other methods fail. If you look at its Hebrew roots the word praise means to "humble oneself" and "to serve".

These two activities, humility and service are the hallmark of successful Christian living. James 4:6-10 *"But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble." Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up."*

John 13:35 *"By this all men will know that you are my disciples, if you love one another."*

An Old Testament example of praise being used as a weapon is found in Joshua chapter 6 where the walls of Jericho were breached.

We can all praise God - Hallelujah!

Discernment enables us to read people's motives. Discernment allows us to test the sincerity of a certain action or statement. Discernment can at times be an unpleasant gift. To sit in a congregation and to watch someone preach or testify with enthusiasm yet to feel in your heart the burden of their hypocrisy can be hard to bear. Like knowledge and healing discernment must be administered with great sensitivity. It is difficult to describe but discernment makes people transparent. When you look at them you see through whatever they're doing or saying into their hearts. Discernment is akin to spiritual intuition. There are many examples of discernment within scripture;

Acts 13:9-12 "Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord. "

Matthew 16:21-23 "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling-block to me; you do not have in mind the things of God, but the things of men."

As with all the gifts discernment must be used in conjunction with faith and trust. Discernment can sometimes enable us to see things which are frightening - in such circumstances we must just stand our ground in the name of Jesus and gently (towards the person) deal with what we see.

God looks on the heart and not on the outside of a man, discernment allows us to the same.

One of the best gives to receive one of the best gifts to be called to use and certainly the best gift to be on the end of in ministry!

Tychicus a fellow worker of Paul had the gift of encouragement and Paul uses him repeatedly;

Ephesians 6:21 -22 "Tychicus, the dear brother and faithful servant in the Lord, will tell you everything, so that you also may know how I am and what I am doing. I am sending him to you for this very purpose, that you may know how we are, and that he may encourage you. "

Colossians 4:7 "Tychicus will tell you all the news about me. He is a dear brother, a faithful minister and fellow-servant in the Lord. I am sending him to you for the express purpose that you may know about our circumstances and that he may encourage your hearts."

Another encourager was Timothy;

1 Thessalonians 3:2 "We sent Timothy, who is our brother and God's fellow-worker in spreading the gospel of Christ, to strengthen and encourage you in your faith,"

This gift can be used liberally without fear. We can all be encouragers. There is nothing mystical or dangerous about encouragement. All it takes is a word, or card or telephone call.

The 'Revolution' Catch-Phrase: A want or a reality in Western World Salvation Army

by Cory Harrison

In George Barna's newest book release, *revolution*, we are told that, *"Revolution is one of those "big ideas" that has caught fire among marketers. In recent years they have capitalized on the word, hoping to generate the almighty street buzz by exploiting the dangerous feel of the term—often as a means of distracting consumers from the absence of an edgy product."*

Exploiting the dangerous feel...as a means of distracting from the absence of an edgy product. Wow. How?

Barna goes onto to validate, "So Chevrolet trumpets its "revolution" while selling the same old vehicles with slicker advertising and a few bells and whistles. A group of executives leave their positions at major movie studios to form an independent production company, named Revolution Studios, to develop relatively mainstream films, many of which fall far short of the distinctiveness promised by the company's name. (Remember the universally panned film Gigli?) The Nintendo Revolution is simply the marketing label attached to the latest generation of video games from the giant game maker."

So here we are in Third Millennium Salvation Army and we have made the phrase a recent staple in our ministry diet. Conferences, Training Events, Youth Councils, Bible Institutes, Music Institutes, youth groups, children ministries, and even a marriage conference in one territory, all bear 'revolution' as a title or theme. Not just youth but adult, not just women but men, and not just local meetings but even my Territorial leadership have signed on to the revolution.

And as I have attended five events with this theme, I am left with this a number of lingering questions: "Do we really want or even need 'revolution?'" If we do, "Are we really prepared to do what is necessary to bring it about?" If we are, "Will we have the boldness to move forward in such a way that does not, in the name of tradition, protect the revolution we just fought so hard for, thus forfeiting prophetic relevance?"

You see, if Webster is correct in his defining of the word revolution as "an overthrow or repudiation and thorough replacement of an established government or political system by the people governed," I wonder if I, my CO, my DC, my TC, and the General himself are ready to play a part in this overthrow. And what happens when the overthrow of the established government or political system involves the removal of people we love from visionary positions. One Officer I respect suggested that one of the greatest struggles for the growth of The Army is that we have "people of wisdom out of the seats of vision." Yet, for some reason in The Army we reward the long and faithful service of our leaders with our seats of vision. Putting people of vision in the seats of vision will be just one key to this revolutionary "overthrow."

Now Webster does go on to add a second definition to the word. He adds that revolution is a, "radical and pervasive change in society and the social structure."

Now this second definition...this is the one my friends and I love and are willing to die for. This is the one that will push us to move into the most destitute parts of our city to live with the poor and disenfranchised just to share the grace of God with them.

This is the one that will press us to find alternative ways of flushing our toilets in the name of conservation.

This is the one that will drive us to visit exploiting countries, request and hire young prostitutes, just to rescue them from the horror of human trafficking.

This is the one that will encourage us to avoid saving money at Wal-Mart and Old Navy (both of which make a habit of exploiting the poor) and instead pay more for our coffee, teas, clothing, and household items by shopping at Fair-Trade stores including The Salvation Army International Development website.

Yes, this second definition, "a radical and pervasive change in society and the social structure," is the one that will bring about a true revolution. This is one that will move us into the next 20 years of effective culture and ministry.

Now the only question that I am left with is, "Will we be able to bring about Webster's second definition of Revolution without applying the first?"

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